



CONSTITVTIONS
AND CANONS

Ecclesiasticall.

*Sum Gilberti A
Voety*

Treated vpon by the Bishop of Lon-
don, President of the Conuocation for the
Prouince of Canterbury, and the rest of the
Bishops and Clergie of the
sayd Prouince.

And agreed vpon with the Kings Maiesties Licence in their Sy-
node begun at London Anno Dom. 1603. And in the
yeere of the raigne of our Soueraigne Lord Iames
by the grace of God King of England,
France and Ireland the first, and
of Scotland the 37.

*And now published for the due obseruation of them by his
Maiesties authority, vnder the great
Seale of England.*

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by Robert Barker, Printer to the Kings
most Excellent Maiestie.

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Church of England

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JAMES, by the grace of
 God King of England, Scotland,
 France, and Ireland, defender of the
 faith. &c, To all to whom these pre-
 sents shall come, Greeting. Whereas our Bishops,
 Deanes of our Cathedrall Churches, Archdeacons,
 Chapters and Colledges, and the other Cleargie of
 euery Diocese within the Prouince of Canterbu-
 ry, being summoned and called by vertue of our
 Writ directed to the most reuerend father in God
 Iohn late Archbishop of Canterbury, and bea-
 ring date the 31 day of Ianuarie in the first yeere of
 our Raigne of England, France, and Ireland, and

of Scotland the 27. to haue appeared before him in
our Cathedrall Church of Saint Paul in London the
20 day of March then next ensuing, or else where,
as hee should haue thought it most conuenient, to
treat, consent, and conclude vpon certaine difficult,
and vrgent affaires, mentioned in the sayd Writte,
Did thereupon at the time appointed, and within
the Cathedrall Church of Saint Paul afore sayd, as-
semble themselves and appeare in Conuocation for
that purpose, according to our sayd Writ before the
right Reuerend Father in God Richard Bishop of
London, duely (vpon a second Writ of Ours dated
the 9 day of March aforesaid) authorized, appoin-
ted and constituted by reason of the said Archbishop
of Canterbury his death, President of the sayde
Conuocation, to execute those things which by ver-
tue of our first Writ did appertaine to him the sayd
Archbishop to haue executed if he had liued: Wee
for diuers vrgent & weightie causes and considera-
tions vs thereunto especially mouing, of our speciall
grace, certaine knowledge, and meere motion did
by vertue of our Prerogatiue Royall and supreme
Authoritie in causes Ecclesiasticall giue & grant by
our seuerall Letters Patents vnder our great Seale
of England, the one dated the 12. day of Aprill
last past, & the other the 25 day of Iune then next
following, full, free, and lawfull libertie, licence,
power,

power, and Authoritie vnto the saide Bishop of London President of the said Conuocation, and to the other Bishops, Deanes, Archdeacons, Chapters and Colledges, & the rest of the Clergie before mentioned of the said Prouince, That they from time to time during our first Parliament now prorogued, might conferre treat, debate, consider, consult, and agree of and vpon such Canons, Orders, Ordinances and Constitutions, as they should thinke necessary, fit, and conuenient for the honor & seruice of Almighty God, the good and quiet of the Church, and the better gouernement thereof to bee from time to time obserued, performed, fulfilled and kept as well by the Archbishops of Canterbury, the Bishops and their Successours, and the rest of the whole Clergie of the saide Prouince of Canterbury in their seuerall Callings, Offices, Functiōs, Ministeries, Degrees and administrations, as also by all and euery Deane of the Arches, and other Iudge of the said Archbishops Courts, Gardians of Spiritualties, Chancelours, Deanes and Chapters, Archdeacons, Commissaries Officials, Registers, and all and euery other Ecclesiasticall Officers, and their inferiour Ministers whatsoeuer of the same Prouince of Canterbury in their and euery of their distinct Courts, & in the order and maner of their and euery of their proceedings: and by all other persons
within

within this realme, as farre as lawfully being members of the Church, it may concerne them, as in our said Letters Patents amongst other clauses more at large doeth appeare. Forasmuch as the sayd Bishop of London, President of the sayd Conuocation, and others the sayde Bishops, Deanes, Archdeacons, Chapters and Colledges, with the rest of the Clergie hauing met together at the time and place before mentioned, and then and there by vertue of our sayd authority granted vnto them, treated of, concluded, and agreed vpon certain: Canons, Orders, Ordinances and Constitutions, to the end and purpose by Vs limmited and prescribed vnto them, and haue thereupon offered and presented the same vnto Vs, most humbly desiring Vs to giue our royall assent vnto their sayd Canons, Orders, Ordinances, and Constitutions, according to the forme of a certaine Statute or Acte of Parliament made in that behalfe in the xxv. yeere of the reigne of King HENRY the eight, and by our said Prerogatiue royall, and supreme Authoritie in causes Ecclesiasticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the same: the title and tenour of them being word for worde as ensueth.


Constitutions


Constitutions and Canons
Ecclesiasticall treated vpon by the
Bishop of London, President of the Conuoca-
tion for the Prouince of Canterbury, and the rest
of the Bishops and Cleargie of the sayd Prouince: and
agreed vpon with the kings Maiesties Licence in their Sy-
node begun at London, Anno Dom. 163.

*And in the yeere of the Reigne of our Soue-
reign Lord IAMES by the grace of
God, King of England, France and Ireland
the first, and of Scotland the 17.*

¶ Of the Church of England.

*The Kings Supremacie ouer the Church of England, in
causes Ecclesiasticall, to be maintained.*

 **A** Sout duetic to the Kings most Ex-
cellent Maiestie requireth, wee first
decree and ordaine, That the Arch-
bishop of Canterbury, (from time to
time all Bishops of this prouince, or
Deanes, Archdeacons, Parsons, Vicars, and all o-
ther Ecclesiasticall persons, shall faithfully keepe
and obserue, and (as much as in them lieth) shall
cause to be obserued and kept of others, all and sin-
gular Lawes and Statutes made for the restoring to
the Crowne of this kingdome, the ancient iurisdic-
tion ouer the State Ecclesiasticall, and abolishing

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of all forreine power repugnant to the same. Furthermore, all Ecclesiasticall persons having cure of soules, and all other Preachers, and Readers of Diuinitie Lectures, shall to the uttermost of their wit, knowledge and learning purely & sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times euery yeere (at the least) in their Sermons & other Collations and Lectures, That all vsurped and forreine power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most iust causes taken away and abolished: and that therefore no manner of obedience, or subiection within his Maiesties Realmes and Dominions, is due vnto any such forreine power: but that the Kings power within his Realmes of England, Scotland and Ireland, and all other his Dominions and Countreyes, is the highest power vnder God, to whom all men, as well inhabitants, as borne within the same, doe by Gods Lawes owe most loyaltie and obedience, afore and aboue all other Power and Potentates in the earth.

Impugners of the Kings Supremacie censured.

Who soeuer shall hereafter affirme that the Kings Maestie hath not the same authoritie in causes Ecclesiasticall that the godly Kings had amongst the Iewes, & Christian Emperors in the Primitive Church, or impeach in any part his regal Supremacy in the said causes restored to the Crowne, and by the Lawes of this Realme therein established, let him be excommunicated *ipso facto*, and not restored but only by the Archbishop after his repentance
and

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and publike reuocation of those his wicked errors:
Idem aduersus hoc. and III. to reuocare to wit
The Church of England a true and Apostolicall Church.
WHosoever shall hereafter affirme, that the
Church of England by Law established vn-
der the Kings Maiestie, is not a true and an Aposto-
licall Church, teaching and maintaining the do-
ctrine of the Apostles, let him be excommunicated
ipso facto, and not restored, but onely by the Archbi-
shop after his repentance and publike reuocation of
this his wicked error.

III.

*Impugners of the publike worship of God established in the
Church of England censured.*

WHosoever shall hereafter affirme that the
forme of Gods worship in the Church of
England, established by the Law & contained in the
Booke of Common Prayer, and administration of
Sacraments is a corrupt, superstitious, or unlawfull
worship of God, or containeth any thing in it that is
repugnant to the Scriptures: let him be excommu-
nicated *ipso facto*, and not restored but by the Bishop
of the place, or Archbishop, after his repentance
and publike reuocation of such his wicked errors.

*Impugners of the Articles of Religion established in the
Church of England censured.*

WHosoever shall hereafter affirme that any of
the nine and thirtie Articles agreed vpon by
the Archbishops, and Bishops of both Prouinces,
and the whole Cleargie in the Conuocation holden at
LONDON, in the yeere of our Lord God,

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one thousand six hundred sixtie two, for the auoiding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious or erroncois, or ſuch as he may not with a good conſcience ſubſcribe vnto: let him be excommunicated *ipſo facto*, and not reſtored, but onely by the Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

Impugners of the Rites and Ceremonies eſtabliſhed in the Church of England cenſured.

WHosoever ſhall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law eſtabliſhed, are wicked, Antichriſtian, or ſuperſtitious, or ſuch as being commaunded by lawful authoritie, men who are zealouſly and godly affected, may not with any good conſcience approoue them, viſe them, or as occasion requirerh ſubſcribe vnto them, let him be excommunicated *ipſo facto*, and not reſtored, vntill he repent and publickly reuoke ſuch his wicked errors.

Impugners of the government of the Church of England by Archbiſhops, Biſhops &c. cenſured.

WHosoever ſhall hereafter affirme, that the government of the Church of England vnder his Maieſtie by Archbiſhops, Biſhops, Deanes, Archdeacons, and the reſt that beare Office in the ſame, is Antichriſtian or repugnant to the word of God: let him be excommunicated *ipſo facto*; and

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so continue vntill hee repent and publicly reuoke
such his wicked errors.

VIII,

*Impugners of the forme of consecrating and ordering
Archbishops, Bishops, &c. in the Church of England
censured.*

WHosoever shall hereafter affirme or teach,
that the forme and manner of making and
consecrating Bishops, Priests, or Deacons, con-
teineth any thing in it, that is repugnant to the
word of God, or that they who are made Bishops,
Priests or Deacons in that forme are not lawfully
made, nor ought to be accounted either by them-
selves or by others, to be truly either Bishops,
Priests, or Deacons, vntill they haue some other
calling to those diuine Offices: let them be excom-
municated *ipso facto*, not to be restored vntill hee re-
pent and publicly reuoke such his wicked errors.

IX.

Authors of Schismes in the Church of England censured.

WHosoever shall hereafter separate them-
selves from the Communion of Saints as it
is approved by the Apostles rules in the Church of
England, and combine themselves together in a
new brotherhood, accounting the Christians who
are conformable to the Doctrine, Governement,
Rites, and Ceremonies of the Church of England,
to be prophane and unworthy for them to ioyne
within Christian profession: let them be excom-
municated *ipso facto*, and not restored, but by the
Archbishop, after their repentance and publike re-
uocation of such their wicked errors.

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Maintainers of Schismatickes in the Church of England, censured.

WHosoever shall hereafter affirme, That such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take vnto them the name of another Church not established by Lawe, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances imposed vpon it, and vpon the members thereof before mentioned by the Church of England, and the Orders and Constitutions therein by Law established: Let them be excommunicated, and not restored vntill they repent and publicly reuoke such their wicked errors.

XI.

Maintainers of Conuenticles censured.

WHosoever shall hereafter affirme or maintaine, That there are within this Realme, other meetings assemblies or Congregations of the Kings borne Subiects, then such as by the Lawes of this land are held and allowed, which may rightly challenge to themselves the name of true and lawfull Churches: Let him be excommunicated and not restored but by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

Maintainers

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XII.

Maintainers of Constitution made in conventicles, censured.

WHosoever shall hereafter affirme that it is lawfull for any sort of Ministers and Laypersons, or either of them to ioyne together, and make Rules, Orders, or Constitutions in Causes Ecclesiasticall without the Kings authoritie, and shall submit themselves to bee ruled and governed by them: let them be excommunicated *ipso facto*, and not be restored vntill they repent, and publicly reuoke those their wicked and Anabaptistick errors.

¶ Of Diuine Seruice and Administration of the Sacraments

XIII.

The celebration of Sundayes and Holy-dayes.

ALl manner of persons within the Church of England shall from hencefoorth celebrate and keepe the Lords day, commonly called Sunday, and other Holy dayes according to Gods holy wil & pleasure, & the Orders of the Church of England prescribed in that behalfe, that is in hearing the word of God read and taught, in priuate & public prayers, in acknowledging their offences to God & amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath bene, in often times receiuing the Communion of the body and blood of Christ, in visiting of the poore and sicke, vsing all godly and sober conuersation.

The

Constitutions and

XIII.

The prescript forme of Diuine Service to bee vsed on Sundayes and holy dayes.

THe Common prayer shall bee said or sung distinctly and reuerently vpon such dayes as are appointed to bee kept holy by the Booke of Common prayer, and their Eues, and at conuenient and vsuall times of those dayes, and in such place of euery Church as the Bishop of the Diocesse, or Ecclesiasticall Ordinarie of the place shall thinke meete for the largenes or straitnesse of the same, so as the people may be most edified. All Ministers likewise shall obserue the Orders, Rites, and Ceremonies prescribed in the Booke of Common prayer, as well in reading the holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof.

XV.

The Letanie to be read on Wednesdayes and Fridayes.

THe Letanie shall be said or sung when, and as it is set downe in the Booke of Common Prayer, by the Parsons, Vicars, Ministers, or Curates in all Cathedrall, Collegiat, Parish Churches and Chappels, in some conuenient place, according to the discretion of the Bishop of the Diocesse, or Ecclesiasticall Ordinarie of the place. And that wee may speake more particularly, vpon Wednesdayes and Fridayes weekly, though they be not Holy dayes, the Minister at the accustomed houres of Service, shall resort to the Church and Chappell, and warning

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ning being giuen to the people by tolling of a bell, shall say the Letanie prescribed in the Booke of Common prayer: whereunto we with euery Householder dwelling withing halfe a mile of the Church, to come or send one at the least of his household fit to ioyne with the Minister in prayers,

XVI.

Colledges to vse the prescript forme of Diuine Service.

IN the whole Diuine Seruice, and Administration of the holy Communion, in all Colledges and Halles in both Vniuersities, the Orders, Forine and Ceremonies shall bee duely obserued as they are set downe and prescribed in the Booke of Common prayer, without any omission or alteration.

XVII.

Students in Colledges to weare Surplisses, in time of Diuine Service.

ALl Masters & Fellowes of Colledges or Halles and all the Schollers and Students in either of the Vniuersities, shall in their Churches and Chapels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Service weare Surplisses, according to the order of the Church of England; and such as are Graduats shal agreeably weare with their Surplisses, such Hoods as do seuerally appertaine to their degrees.

Constitutions and

XVIII.

*Reuerence and attention to be used within the Church in
time of Diuine Seruice.*

IN the time of Diuine Seruice, and of euery part thereof, all due reuerence is to be vsed: For it is according to the Apostles rule: *Let all things bee done decently, and according to Order.* Answerable to which Decency and Order, We iudge these our directions following: No man shall couer his head in the Church or Chappell in the time of Diuine Seruice, except he haue some infirmitie, In which case let him weare a night-cap or Coife. All manner of persons then present shall reuerently kneele vpon their knees when the Generall Confession, Letany and other prayers are read, and shall stand vp at the saying of the Beleeefe, according to the Rules in that behalfe prescribed in the Booke of Common Prayer. And likewise when in time of Diuine Seruice the Lord Iesus shall be mentioned, due and lowly reuerence shall bee done by all persons present as it hath bene accustomed: testifying by these outward Ceremonies and gestures, their inward humilitie, Christian resolution, and due acknowledgement that the Lord Iesus Christ, the true and eternall Sonne of God, is the onely Sauour of the world, in whom alone all the Mercies, Graces, and Promises of God to mankinde for this life and the life to come are fully and wholly comprised. None, either man, woman, or childe, of what calling soeuer, shall bee otherwise at such times busied in the Church, then in quiet attendance to heare, marke,
and

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and vnderstand that which is read, preached, or ministred; Saying in their due places audibly with the Minister, the Confession, the Lords prayer, and the Creed, and making such other answeres to the publike prayers as are appointed in the booke of Common prayer: neither shall they disturbe the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some vrgent or reasonable cause.

XIX.

Loyserers not bee suffered neere the Church in time of Diuine Service.

THe Churchwardens or Questmen, and their assistants, shall not suffer any idle persons to abide either in the Churchyard or Church-porch, during the time of Diuine Service or preaching; but shall cause them either to come in, or to depart.

XX.

Bread and Wine to be provided against euery Communion.

THe Churchwardens of euery Parish against the time of euery Communion, shall at the charge of the Parish, with the aduise and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good & wholesome Wine for the number of Communicants that shall from time to time receiue there; which Wine we require to bee brought to the Communion Table in a cleane and sweet standing Pot, or Stoope of Pewter, if not of purer mettall,

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XXI.

The Communion to be thrise a yeere receiued.

IN euery Parish Church and Chappell where Sacraments are to be administred within this Realme, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as euery Parishioner may Communicate at the least thrise in the yeere (whereof the Feast of Easter to bee one) according as they are appointed by the booke of Common Prayer. Prouided, that euery Minister as often as he administreth the Communion, shall first receiue the Sacrament himselte. Furthermore, no Bread or Wine newly brought shal be vsed: but first the words of Institution shall bee rehearsed when the sayd Bread and Wine bee present vpon the Communion Table. Likewise the Minister shall deliuer both the Bread and the Wine to euery Communicant seuerally.

XXII.

Warning to be giuen beforehand for the Communion.

WHereas euery Lay person is bound to receiue the holy Communion thrise euery yeere, and many notwithstanding doe not receiue that Sacrament once in a yeere. Wee doe require euery Minister to giue warning to his Parishioners publikely in the Church at Morning prayer the Sunday before euery time of his administring that holy Sacrament, for their better preparation of themselues: Which said warning, Wee enioyne the sayd Parishioners to accept and obey vnder the penalty and danger of the Law.

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XXIII.

Students in Colledges to receiue the Communion foure times a yeere.

IN all Colledges and Halles within both the Vniuersities, the Masters and Fellowes, such especially as haue any Pupils, shall be carefull that all their said Pupils, and the rest that remaine amongst them be well brought vp and thoroughly instructed in points of Religion, and that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordeine to be administred in all such Colledges and Halles the first or second Sundayes of euery Moneth, Requiring all the saide Masters, Fellowes and Schollers, and all the rest of the Students, Officers & all other the seruants there so to be ordered, that euery one of them shall Communicate foure times in the yeere at the least; kneeling reuerently & decently vpon their knees according to the order of the Communion Booke prescribed in that behalfe.

XXIIII.

Copes to bee worne in Cathedrall Churches by those that administer the Communion.

IN all Cathedrall and Collegiat Churches, the holy Communion shall be administred vpon principall Feast dayes, sometimes by the Bishop if he bee present, and sometimes by the Deane: and at sometimes by a Canon or Prebendary, the principall Minister vsing a decent Cope, and being assisted with the Gospeller and Epistler agreeably according to the Aduertisements published Anno 7. *Eliza.* the said Communion to be administred at such times &

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with such limitation, as is specified in the booke of Common prayer. Provided, that no such limitation by any construction shal be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall and Collegiat Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing men, and all others of the Foundation, shall receive the Communion foure times yeetely at the least.

XXV.

Surplisses, and Hoods to bee worne in Cathedrall Churohes when there is no Communion.

IN the time of Diuine Service and Prayers in all Cathedrall and Colligate Churches, when there is no Communion, it shall bee sufficient to weare Surplisses: sauing that all Deanes, Masters, and Heads of Collegiate Churches, Canons and Prebendaries being Graduats, shall daily at the times both of Prayer and preaching, weare with their Surplisses, such Hoods as are agreeable to their degrees.

XXVI.

Notorious offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiving of the holy Communion, any of his Cure or Flocke which be openly knowen to liue in sinne notorious without repentance, Nor any who haue maliciously & openly contended with their neighbours, vntill they shall bee reconciled: Not any Churchwardens or Sidemen, who hauing taken their Oathes to present to their Ordinaries all such publique offences as they are particularly charged to.

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to inquire of in their severall Parishes shall (notwith-
standing their saide oathes, and that their faithfull
discharging of them, is the chiefe meanes whereby
publike sinnes and offences may bee reformed and
punished) wittingly and willingly, desperately and
irreligiously incurre the horrible crime of Periurie,
either in neglecting or in refusing to present such of
the said enormities and publique offences, as they
know themselves to bee committed in their said Pa-
rishes, or are notoriously offensive to the Congre-
gation there: although they bee urged by some of
their neighbours, or by their Minister, or by their
Ordinarie himselve, to discharge their consciences
by presenting of them, and not to incurre so despe-
rately the said horrible sinne of periurie.

XXVII.

Schismatickes not to be admitted to the Communion.

NO Minister when hee celebrateth the Com-
munion, shall wittingly administer the same
to any but to such as kneele, vnder paine of suspensi-
on, nor vnder the like paine to any that refuse to bee
present at publike Prayers, according to the Or-
ders of the Church of England, nor to any that are
common and notorious deprauers of the Booke of
Common pray er, and administration of the Sacra-
ments, and of the Orders, Rites and Ceremonies
therein prescribed, or of any thing that is contained
in any of the Articles agreed vpon in the Conuoca-
tion 1562. or of any thing conteined in the booke
of ordering Priests and Bishops, or to any that haue
spoken against and depraued his Maiesties soe re-
ceigne

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reigne Authoritie in causes Ecclesiasticall: Except euery such person shall first acknowledge to the Minister before the Churchwardens, his repentance for the same, and promise by word (if hee cannot write) that he will do so no more: and (except if he can write) he shall first doe the same vnder his hand-writing, to be deliuered to the Minister, and by him sent to the Bishop of the Diocesse, or Ordinarie of the place. Provided that euery Minister so repelling any (as is specified either in this or the next preceeding Constitution) shall vpon complaint, or being required by the Ordinarie, signifie the cause thereof vnto him, and therein obey his order and direction.

XXVIII.

Strangers not to be admitted to the Communion.

THe Churchwardens or Questmen, and their Assistants, shall marke aswell as the Minister, whether all and euery of the Parishioners, come so often euery yeere to the holy Communion as the Lawes & our Constitutions doe require: And whether any strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they bee admitted to the Lords table amongst others: which they shall forbid, and remit such home to their owne Parish Churches and Ministers, there to receiue the Communion with the rest of their owne neighbours.

XXIX.

Fathers not to bee Godfathers in Baptisme, nor children not Communicants.

NO Parent shall bee vrged to bee present, nor bee admitted to answer as God-father for his

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his owne child: nor any Godfather or Godmother shalbe suffred to make any other answer or speech, then by the Booke of Common prayer is prescribed in that behalfe. Neither shall any person be admitted Godfather or Godmother to any childe at Christening or confirmation, before the said person so vndertaking hath receiued the holy Communion.

XXX.

The lawfull vse of the Crosse in Baptisme explained.

WE are sorie that his Maiesties most princely care and paines taken in the Conference at Hampton Court, amongst many other points, touching this one of the Crosse in Baptisme, hath taken no beter effect with many, but that still the vse of it in Baptisme is so greatly stucke at and impugned. For the further declaration therefore of the true vse of this Ceremony, & for the remoouing of all such scruple as might any wayes trouble the consciences of them who are indeed rightly religious, following the royall steps of our most worrhy King, because he therein followeth the rules of the Scriptures, & the practise of the Primitive Church: we do commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be obserued that although the Iewes and Ethnickes derided both the Apostles & the rest of the Christians for preaching & beleeuing in him who was crucified vpon the Crosse: yet all, both Apostles & Christians were so far from being discouraged from their profession by the ignominie of the Crosse, as they rather reioyced & triumphed in it.

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Yea,

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Yea, the holy Ghost by the mouthes of the Apostles did honour the Name of the Crosse (being hateful among the Iewes) so farre, that vnder it, hee comprehended not onely Christ crucified, but the force, effects, and merits of his Death and Pasion, with all the comforts, fruits, and promises which we receiue or expect thereby.

Secondly, the honour and dignity of the Name of the Crosse, begate a reuerend estimation euen in the Apostles times (for ought that is knowne to the contrary) of the signe of the Crosse: which the Christians shortly after vsed in all their actions thereby making an outward shew and profession euen to the astonishment of the Iewes, that they were not ashamed to acknowledge him for their Lord and Sauour, who died for them vpon the Crosse. And this signe they did not onely vse themselves with a kinde of glory, when they met with any Iewes; but signed therewith their children when they were Christened, to dedicate them by that badge to his seruice, whose benefits bestowed vpon them in Baptisme, the name of the Crosse did represent. And this vse of the signe of the Crosse in Baptisme was held in the Primitiue Church, as well by the Greekes as the Latines, with one consent and great applause. At what time, if any had oposed themselves against it, they would certainly haue bin censured as enemies of the name of the Crosse, and consequently of Christs merits, the signe whereof they could no better endure. This continuall and generall vse of the signe of the Crosse, is euident by many testimonies of the ancient Fathers.

Thirdly

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Thirdly, it must bee confessed that in proesse of time, the signe of the Crosse was greatly abused in the Church of Rome, especially after that corruption of Poperie had once possessed it. But the abuse of a thing doeth not take away the lawfull vse of it. Nay, so far was it frō the purpose of the Church of England, to forsake & reiect the Churches of Italy, France, Spaine, Germany, or any such like Churches, in all things which they held & practised, that as the Apology of the Church of England confesseth, it doeth with reuerence retaine those Ceremonies which doe neither endamage the Church of God nor offend the minds of sober men: and only departed frō them in those particular points, wherein they were fallen both from themselves in their ancient integritie, & from the Apostolicall Churches which were their first founders. In which respect, amongst some other very ancient Ceremonies, the signe of the Crosse in Baptisme hath bin retained in this Church both by the iudgement and practise of those reuerend Fathers & great Diuines in the daies of K. Edward the 6. of whom some constantly suffered for the profession of the trueth: and others being exiled in the time of Queene Mary, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend & vse the same. This resolution and practise of our Church hath bene allowed & approoued by the censure vpon the Communion Booke in K. Edward the sixt his dayes, and by the harmony of confessions of latter yeeres: because in deede the vse of this signe in Baptisme was euer accompanied here with such

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sufficient cautions and exceptions against all Popish Superstition and error, as in the like cases are either fit or conuenient.

First the Church of England since the abolishing of Poperie hath euer held and taught, and so doeth hold & teach still, that the signe of the crosse vsed in Baptisme, is no part of the substance of that Sacrament. For when the Minister dipping the Infant in Water, or laying Water vpon the face of it (as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, & of the Sonne, and of the holy Ghost*, the Infant is fully and perfectly baptized. So as the signe of the Crosse being afterwards vsed, doeth neither adde any thing to the vertue or perfection of Baptisme, nor being omitted doeth detract any thing from the effect and substance of it.

Secondly, it is apparant in the Communion booke, that the Infant baptized is by vertue of Baptisme, before it be signed with the signe of the Crosse, receiued into the Congregation of Christs flocke as a perfect member thereof, and not by any power ascribed vnto the signe of the Crosse. So that for the very remembrance of the Crosse, which is very precious to all them that rightly belecue in *Iesu Christ*, and in the other respects mentioned, the Church of England hath retained still the signe of it in Baptisme: following therein the Primitiue and Apostolicall Churches, & accounting it a lawfull outward Ceremonie and honourable Badge, whereby the Infant is dedicated to the seruice of him that died vpon the Crosse, as by the words vsed in the Booke of Common Prayer it may appeare.

Lastly

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Lastly, the vse of the signe of the Crosse in Baptisme, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primarie Institution of it vpon those true rules of Doctrine concerning things indifferent, which are consonant to the word of God, and the iudgements of all the ancient Fathers: We hold it the part of euery priuate man, both Minister and other, reuerently to retaine the true vse of it prescribed by publike Authority, considering that things of themselues indifferent, doe in some sort alter their natures, when they are either commanded or forbidden by a lawfull Magistrate: and may not be omitted at euery mans pleasure contrary to the Law, when they bee commaunded, nor vsed when they are prohibited.

¶ Ministers their Ordination

Function, and Charge.

XXXI.

Foure solempne times appointed for the making of Ministers.



Orasmuch as the ancient Fathers of the Church led by example of the Apostles, appointed prayers and Fasts to be vsed at the solempne ordering of Ministers, and to that purpose allotted certaine times, in which onely sacred Orders might be giuen or conferred: Wee following their holy and Religious example doe constitute and decree, That no Deacons or Ministers be ordained and made, but

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onely vpon the Sundayes immediatly following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer & Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this bee done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine seruice, in the presence not onely of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawfull cause to bee let or hindred) in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

XXXII.

None to bee made Deacon and Minister, both in one day.

THe Office of a Deacon being a steppe or degree to the Ministerie, according the iudgement of the ancient Fathers, and the practise of the Primitiue Church: We doe ordaine and appoint, that hereafter no bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together vpon one day: but that the order in that behalfe prescribed in the Booke of making and consecrating Bishops, Priestes, and Deacons bee strictly obserued. Not that alwayes euery Deacon should bee kept from the Ministerie for a whole yeere, when the Bishop shall find good cause to the contrary: but that there being now foure times appointed in euery yere for the ordination of Deacons and Ministers, there may euer bee some time of trial of their behauiour in the office of Deacon,

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con, before they be admitted to the Order of Priesthood.

XXXIII.

The titles of such as are to be made Ministers.

IThath beene long since provided by many decrees of ancient Fathers, that none should bee admitted either Deacon or Priest, who had not first some certaine place where hee might vse his Function. According to which examples we doe ordaine that hencefoorth no person shalbe admitted into sacred Orders, except hee shall at that time exhibite to the Bishop of whome hee desireth Imposition of hands a presentation of himselfe to some Ecclesiasticall preferment then void in that Diocesse: or shall bring to the said Bishop a true and vndoubted Certificate, that either hee is provided of some Church within the said Diocesse, where he may attend the Cure of soules, or of some Ministers place vacant, either in the Cathedrall Church of that Diocesse, or in some other Collegiat Church therein also situate, where hee may execute his Ministry: or that he is a Fellow, or in right as a Fellow, or to be a Conduet or Chapleine in some Colledge in Cambridge or Oxeford: except hee bee a Master of Arts of fve yeeres standing, that liueth of his own charge in either of the Vniuersities: or except by the Bishop himself, that doth ordaine him Minister, he be shortly after to bee admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any person into the Ministry that hath none of these titles as is aforesaid, then hee shall keepe and maintaine him with all things necessary, till hee do preferre

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ferre him to some Ecclesiasticall lining. And if the said Bishop shal refuse so to doe, he shalbe suspended by the Archbishop being assisted with another Bishop, from giuing of Orders by the space of a yere.

XXXIII.

The qualittie of such as are to be made Ministers.

NO Bishop shall henceforth admit any person into sacred Orders which is not of his owne Diocese, except he be either of one of the Vniuersities of this Realme, or except he shall bring letters Dimissorie (so termed) from the Bishop of whose Diocese he is, and desiring to be a Deacon, is three and twentie yeeres old, and to be a Priest foure and twenty yeeres complete, and hath taken some degree of Shoole in either of the sayd Vniuersities, or at the least, except he be able to yeelde an account of his Faith in Latine, according to the Articles of Religion approoued in the Synode of the Bishops and Cleargie of this Realme 1562. and to confirme the same by sufficient testimonies out of the holy Scriptures; and except moreouer, he shall then exhibite letters Testimoniall of his good life and conuersation vnder the Seale of some Colledge in Cambridge or Oxford, where before he remained, or of three or foure graue Ministers, together with the subscription and testimonie of other credible persons, who haue knowen his life and behauiour by the space of three yeeres next before.

XXXV.

The examination of such as are to bee made Ministers.

THe Bishop before hee admit any person to holy Orders, shall diligently examine him in the presence

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sence of those Ministers that shall assist him at the Imposition of hands. And if the said Bishop haue any lawfull impediment, he shall cause the sayd Ministers carefully to examine every such person so to be ordered. Provided that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedrall Church if they may conveniently be had, or other sufficient Preachers of the same Diocesse, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified and examined, as before we haue ordeined: the Archbishop of this prouince having notice thereof, & being assisted therein by one Bishop, shall suspend the sayd Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two yeeres.

XXXVI.

Subscription required of such as are to bee made Ministers.

NO person shall hereafter bee received into the Ministerie, nor either by Institution or Collation admitted to any Ecclesiasticall Pliuing, nor suffered to preach, to Catechize, or to be a Lecturer, or Reader of Diuinity in either Vniuersitie, or in any Cathedrall or Collegiat Church, City or market Town, parish Church, Chappell, or in any other place within this Realme, except he bee licensed either by the Archbishop, or by the Bishop of the Diocesse, (where he is to be placed) vnder their hands and Seales, or by one of the two Vniuersities vnder their seale likewise, and except he shall first sub-

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scribe to these three Articles following in such manner and sort as we haue here apointed.

1. That the Kings Maiestie vnder God, is the only supreme Governour of this Realme, & of all other his Highnes Dominions & Countreys, as wel in all spirituall or Ecclesiasticall things or causes, as Temporall: and that no forreine Prince, Person, Prelate, State, or Potentate, hath or ought to haue any Iurisdiction, Power, Superioritie, Preheminence, or Authoritie Ecclesiasticall or Spirituall, within his Maiesties said Realmes, Dominions, and Countreys.

2. That the Booke of Common prayer, and of ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be vsed, and that hee himselfe will vse the forme in the sayd Booke prescribed in publike Prayer, and Administration of the Sacraments, and none other.

3. That hee alloweth the booke of Articles of Religio agreed ypon by the Archbishops & Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeere of our Lord God, one thousand five hundred sixtie and two: and that hee acknowledgeth all and euery the Articles therein contained being in number nine & thirty, besides the ratification, to be agreeable to the word of God.

To these three Articles whosoever will subscribe he shall for the auoiding of all ambiguitee subscribe in this order and forme of words, setting downe both his christen and surname, viz. I N N. doe willingly

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willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them,

And if any Bishop shall ordaine, admit, or licence any as is aforesayd, except he first haue subscribed in manner and forme as here wee haue appointed, he shal bee suspended from giuing of Orders and Licences to preach for the space of twelue moneths. But if either of the Vniuersities shal offend therein, we leaue them to the danger of the Law and his Maiesties censure.

XXXVII.

Subscription before the Diocesan.

NOne licenced as is aforesayd, to Preach, Reade Lecture, or Catechize, comming to reside in any Diocesse, shall bee permitted there to Preach, Read Lecture, Catechise, or minister the Sacraments, or to execute any other Ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse hee first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocesse wherein he isto Preach, Reade Lecture, Catechise or administer the Sacraments as aforesayd.

XXXVIII.

Reuolters after Subscription censured.

IF any Minister after hee hath once subscribed to the said three Articles, shal omit to vse the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Booke, let him be

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suspended and if after a month hee doe not re-
forme and submit himselfe, let him be excommuni-
cated and then if he shall not submit himselfe with-
in the space of another moneth, let him be deposed
from the Ministry.

XXXIX.
Cautious for Institution of Ministers into Benefices.

NO Bishop shall institute any to a Benefice, who
hath bene ordained by any other Bishop, ex-
cept hee first shew vnto him his Letters of Orders,
and bring him a sufficient testimonie of his former
good life and behaulour, if the Bishop shall require
it: and lastly shall appeare vpon due examination
to be worthy of his Ministry.

XL.
*An Oath against Symonie at institution into Bene-
fices.*

TO avoid the detestable sinne of Symony, Be-
cause buying and selling of Spirituall & Eccle-
siasticall Functions, Offices, promotions, Dignities,
and Livings is execrable before God: therefore the
Archbishop and all and every Bishop or Bishops,
or any other person or persons, having authoritie
to admit, Institute, Collate, Install, or to confirme
the Election of any Archbishop, Bishop, or other
person or persons to any Spirituall or Ecclesiasticall
Function, Dignitie, Promotion, Title, Office, Iurisdic-
tion, Place, or Benefice with Cure or without
Cure, or to any Ecclesiasticall living whatsoeuer,
shall before every such Admission, Institution, Col-
lation, Installation or Confirmation of Election,
respectively

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respectively minister to every person hereafter to be admitted, Instituted, Collated, Installed, or confirmed in or to any Archbishopricke, Bishopricke, or other Spirituall or Ecclesiasticall Function, Dignitie, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure; or in any Ecclesiasticall living whatsoeuer, this Oath in maner and forme following, the same to be taken by euery one whom it concerneth in his owne person, and not by a Proctor: *I N. N. doe sweare, That I haue made no Symoniacall payment, contract or promise, directly or indirectly, by my selfe or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiasticall Dignitie, Place, Preferment, Office or Living, (respectively and particularly naming the same whereunto he is to bee Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any time hereafter performe or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent; So helpe me God through Iesus Christ.*

XLI.

Licences for Pluralitie of Benefices limited, and Residence enioyned.

NO License or Dispensation for the keeping of more Benefices with Cure then one, shall bee granted to any, but such onely as shall bee thought very well worthy for his learning, and very well able and sufficient to discharge his duetie, that is, who shall haue taken the degree of a Master of Arts at the least in one of the Vniuersities of this Realme,

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and bee a publike and sufficient Preacher licensed. Provided alwayes that he bee by a good & sufficient caution bound to make his personall Residence in each his said Benefices for some reasonable time in euery yere: and that the said Benefices be not more then thirty miles distant asunder: and lastly that hee haue vnder him in the Benefice where he doeth not reside a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

XLII.

Residence of Deanes in their Churches.

EVery Deane, Master, or Warden, or chiefe Gouernour of any Cathedrall or Collegiat Church shall be resident in his said Cathedrall or Collegiate Church fourescore and ten dayes *Coniunctim* or *Diuisim* in euery yere at the least, and then shall continue there in preaching the worde of God, and keeping good hospitalitie, except he shall be otherwise let with weighty and vrgent causes to bee approved by the Bishop of the Diocesse, or in any other lawfull sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take speciall care, that the Statutes and lawdable Customes of their Church, (not being contrary to the worde of God, or Prerogative Royall) the Statutes of this Realme being in force concerning Ecclesiasticall Order, and al other Constitutions now set foorth and confirmed by his Maiesties Authoritie, and such as shall bee lawfully enioyned by the Bishop of the Diocesse in his Visitation according to the Statutes and Customes of the

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the same Church, or the Ecclesiasticall Lawes of this Realme, bedeligently obserued, and that the Pettie Canons, Vicars chorall, and other Ministers of their Church bee vrged to the studie of the holy Scriptures: and every one of them to haue the New Testament not onely in English, but also in Latine.

XLIII.

Deanes & Prebendaries to preach during their Residence.

THe Deane, Master, Warden, or chiefe Gouvernour, Prebendaries and Canons in euery Cathedrall and Collegiate Church, shall not onely preach there in their owne persons so often as they are bound by Lawe, Statute, Ordininance, or Custome; but shall likewise preach in other Churches of the same Diocesse where they are resident, and especially in those places whence they or their Church receiue any yerely rents or profits. And in case they themselues bee sicke, or lawfully absent, they shall substitute such licensed Preachers to supply their turnes, as by the Bishop of the Diocesse shall be thought meet to preach in Cathedrall Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offendour shall bee punished by the bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the qualitie of the offence.

XLIIII.

Prebendaries to be Resident upon their Benefices.

NO Prebendaries nor Canons in Cathedrall or Collegiate Churches, hauing one or more
Bens-

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Benefices with Cure (and not being Residentiaries in the same Cathedrall or Collegiate Churches) shall vnder colour of the saide Prebends, absent themselves from their Benefices with Cure about the space of one moneth in the yeere, vlesse it bee for some vrgent cause, and certaine time to bee allowed by the Bishop of the Diocesse. And such of the said Canons and Prebendaries as by the Ordinances of the said Cathedrall or Collegiate Churches doe stand bound to be resident in the same, shall so among themselves sort and proportion the times of the yeere, concerning residence to be kept in the said Churches, as that some of them alwayes shall be personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiat Church, shall after the dayes of their Residence appointed by their locall Statutes or Customes expired, presently repaire to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, their to discharge their duties according to the Lawes in that case provided. And the Bishop of the Diocesse shall see the same to be duely performed & put in execution.

XLV.

Beneficed Preachers being resident upon their livings to preach euery Sunday.

EVery Beneficed man allowed to be a Preacher, and residing on his Benefice, hauing no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell where hee may conveniently neere adioyning, (where no Preacher is) preach

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preach one Sermon euery Sunday of the yeere, wherein hee shall soberly and sincerely diuide the word of truth to the glory of God, and to the best edification of the people.

XLVI.

Beneficed men not Preachers to procure monethly Sermons.

EVery beneficed man not allowed to bee a Preacher, shall procure Sermons to bee preached in his Cure once in euery moneth at the least, by preachers lawfully licenced, if his living in the iudgement of the Ordinarie, will be able to beare it. And vpon euery Sunday when there shall not bee a Sermon preached in his Cure, hee or his Curate shall read some one of the Homilies prescribed, or to bee prescribed by authoritie to the intents aforesaid.

XLVII.

Absence of Beneficed men to be supplied by Curates that are allowed Preachers.

EVery Beneficed man licensed by the Lawes of this Realme, vpon vrgent occasions of other seruice not to reside vpon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licenced Preacher, if the worth of the Benefice wil beare it. But whosoever hath two Benefices, shall maintaine a Preacher licenced, in the Benefice where he doth not reside, except he preach himselfe at both of them vsually.

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XLVIII.

None to be Curats but allowed by the Bishop.

NO Curate or Minister shall be permitted to serue in any place, without Examination and Admission of the Bishop of the Diocese or Ordinarie of that place hauing Episcopall Iurisdiction, in Writing vnder his hand and seale, hauing respect to the greatnesse of the Cure, and meetnesse of the parry. And the said Curates and Ministers if they remooue from one Diocese to another, shall not bee by any meanes admitted to serue without testimonie of the Bishop of the Diocese, or Ordinarie of the place as aforesaid, whence they came, in Writing, of their honestie, abilitie, and conformitie to the Ecclesiasticall Lawes of the Church of England. Nor any shall serue more then one Church or Chappell vpon one day, except that Chappell bee a member of the Parish Church, or vnited thereunto: and vnlesse the said Church or Chappell where such a Minister shall serue in two places be not able in the iudgement of the Bishop or Ordinarie as aforesaid, to maintaine a Curate.

XLIX.

Ministers not allowed Preachers, may not expound.

NO person whatsoeuer not examined and approved by the Bishop of the Diocese, or not licensed as is aforesaid for a sufficient or conuenient Preacher, shall take vpon him to expound in his owne Cure or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to reade plainly and aptly (without glozing or adding) the *Homilies* already set forth, or hereafter to bee published by lawfull

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lawfull Authority, for the Confirmation of the true Faith, and for the good instruction and edification of the people.

L.

Strangers not admitted to Preach without shewing their Licence.

Neither the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shall appeare vnto them to bee sufficiently authorized thereunto, as is afore said.

L I.

Strangers not admitted to preach in Cathedrall Churches without sufficient authoritie.

THe Deanes, Presidents, and Residentiaries of any Cathedrall or Collegiate Church, shall suffer no stranger to preach vnto the people in their Churches, except they bee allowed by the Archbishop of the Prouince, or by the Bishop of the same Diocesse, or by either of the Vniuersities. And if any in his Sermon shall publish any Doctrine, either strange or disagreeing from the word of God, or from any of the Articles of Religion agreed vpon in the Conuocation house, Anno 1562. or from the book of Common prayers, the Deane or the Residents shall by their Letters subscribed with some of their hands that heard him, so soone as may bee, giue notice of the same to the Bishop of the Diocesse, that he may determine the matter, and take such order therein as hee shall thinke conuenient.

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LII.

The names of strange Preachers to be noted in a booke.

THat the bihop may vnderstand (if occasion so require) what Sermons are made in euery Church of his Diocesse, and who presume to preach without License: the Churchwardens and Sidemen shall see that the names of all preachers which come to their Church from any other place, bee noted in a booke, which they shall haue ready for that purpose: wherein euery preacher shall subscribe his name, the day when hee preached, and the name of the Bishop of whom he had licence to preach.

LIII.

No publike opposition betweene Preachers.

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugne or confute any doctinedeliuered by any other Preacher in the same Church, or in any Church neere adioining, before he hath acquainted the Bishop of the Diocesse therewith, and receiued order from him what to do in that case, because vpon such publike dissenting and contradicting there may grow much offence and disquietnesse vnto the people: the Churchwardens or partie grieved shall forthwith signifie the same to the said Bishop, & not suffer the said Preacher any more to occupie that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, vntill the Bishop hath taken further order therein: who shall with all conuenient speed so proceed therein, that publike satisfaction may bee made in the Congregation where

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where the offence was giuen. Provided, that if either of the parties offending doe appeale, he shall not bee suffered to preach *pendente lite*.

LIIII.

The Licences of preachers refusing Conformitie, to bee voyd.

IF any man Licenced heretofore to Preach, by any Archbishop, Bishop, or by either of the Vniuersities, shall at any time from henceforth refuse to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England, hee shall bee admonished by the Bishop of the Diocesse, or Ordinarie of the place, to submit himselfe to the vse and due exercise of the same. And if after such admonition, he doe not conforme himselfe within the space of one moneth, Wee determine and decree, that the Licence of euery such Preacher shall thereupon bee vtterly void and of none effect.

L V.

The forme of a Prayer to be vsed by Preachers before their Sermons.

BEfore all Sermons, Lectures, and Homilies, Preachers and Ministers shall moue the people to ioyne with them in prayer in this forme, or to this effect, as briefly as conueniently they may. Ye shall pray for Christs holy Catholike Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world. and especially for the Churches of England, Scotland and Ireland. And herein I require you most especially

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to pray for the Kings most excellent Maiestie our Soueraigne Lord JAMES, King of England, Scotland, France, and Ireland, Defendour of the Faith, and Supreme Gouvernour in these his Realmes, and all other his Dominions and Countreyes, ouer all persons, in all causes aswell Ecclesiasticall as Temporall. Ye shall also pray for our gracious Queene ANNE, the Noble Prince HENRY and the rest of the King and Queenes Royall Issue. Ye shall also pray for the Ministers of Gods holy word and Sacraments, aswell Archbishops and Bishops, as other Pastours and Curates. Yee shall also pray for the Kings most honourable Counsell, & for all the Nobilitie and Magistrates of this Realme, that all and euery of these in their seuerall Callings, may serue truely and painefully to the glory of God, and the edifying and well gouerning of his people, remembering the accompt that they must make. Also yee shall pray for the whole Commons of this Realme, that they may liue in true Faith and Feare of God, in humble obedience to the King, and brotherly charitie one to another. Finally, let vs prayse God for all those which are departed out of this life in the Faith of Christ, and pray vnto God that we may haue grace to direct our liues after their good example: that this life ended, wee may bee made partakers with them of the glorious Resurrection in the life Euerlasting. Alwayes concluding with the Lords prayer.

Preach.

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LVI.

Preachers and Lecturers to reade diuine Service and administer the Sacraments twice a yeere at the least.

EVERY Minister being possessed of a Benefice that hath Cure and charge of soules, although hee chiefly attend to preaching and hath a Curate vnder him to execute the other duties, which are to be performed for him in the Church, and likewise euery other stipendarie Preacher that readeth any Lecture, or Catechiseth, or Preacheth in any Church or Chappell, shall twise at the least euery yeere reade himselfe the diuine Service, vpon two seuerall Sundayes, publikely and at the vsuall times, both in the Forenoone and Afternoone in the Church which he so possesseth, or where hee Readeth Catechizeth or Preacheth as is aforesaid, and shall likewise as often in euery yeere administer the Sacraments of Baptisme (if there be any to be baptized) and of the Lords Supper, in such manner and forme, and with the obseruation of all such Rites and Ceremonies as are prescribed by the Booke of Common prayer in that behalfe: which if hee doe not accordingly performe, then shall hee that is possessed of a Benefice (as before) bee suspended: and hee that is but a Reader, Preacher, or Catechizer, be remoued from his place by the Bishop of the Diocese, vntill he or they shall submit themselues to performe all the said duties, in such manner and sort as before is prescribed.

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LVII.

The Sacraments not to be refused at the hands of unpreading Ministers.

WHereas diuers Persons seduced by false Teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend vpon his abilitie to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to be vsed at the administration of the sayd Sacraments, as nothing can be added vnto it that is materiall and necessary: Wee doe require and charge euery such person seduced as aforesayd, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectuell, whether they be ministred by a Minister that is no preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leaue their owne Parish Churches in that respect, and Communicate or cause their children to bee Baptized in other Parishes abroad, & will not be mouued thereby to reforme that their error and vnlawfull course: let them bee presented to the Ordinary of the place by the Minister, Church wardens, and Sidemen or Questmen of the Parishes where they dwell, and there receiue such punishment by Ecclesiasticall censures, as such obstinacie doth worthily deserue: that is, Let them (persisting in their wilfulnesse) bee suspended, and then after a moneths further

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further obstinacie, Excommunicated. And likewise if any Parson, Vicar or Curate, shall after the publishing hereof, either receiue to the Communion any such persons which are not of his owne Church and Parish, or shall Baptize any of their children, thereby strengthening them in their sayd errors, Let him be suspended, and not released thereof, vntill he doe faithfully promise that hee will not afterwards offend therein.

LVIII.

Ministers reading Diuine Seruice, and Administring the Sacraments, to weare Surplisfes, and Graduats, therewithall Hoods.

Every Minister saying the publike prayers, or ministring the Sacraments or other Rites of the Church, shall weare a decent and comely Surplisse with sleeues, to bee prouided at the charge of the Parish. And if any question arise touching the matter, decencie, or comelineffe thereof, the same shall be decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduats, shall weare vpon their Surplisfes at such times, such Hoods as by the orders of the Vniuersities are agreeable to their degrees, which no Minister shall weare (being no Graduat) vnder paine of suspension. Notwithstanding it shall be lawfull for such Ministers as are not Graduats, to weare vpon their Surplisfes in stead of Hoods, some decent Tippet of blacke, so it be not filke.

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LIX.

Ministers to Catechise euery Sunday.

EVery Parson, vicar, or Curate, vpon euery Sunday and Holy day before Euening prayer, shall for halfe an houre or more, examine & instruct the youth and ignorant persons of his Parish in the ten Commandements, the Articles of the Beliefe, and in the Lords prayer: and shall diligently heare, instruct, and teach them the Catechisme set forth in the Booke of Common prayer. And all Fathers, Mothers, Masters, and Mistresses, shall cause their children, seruants, and apprentices, which haue not learned the Catechisme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Minister, vntill they haue learned the same. And if any Minister neglect his duetie herein, let him bee sharply reprooued vpon the first complaint, and true notice thereof giuen to the Bishop or Ordinary of the place, If after submitting himselfe, he shall willfully offend therein againe, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remaine vntill he will be reformed. And likewise if any of the sayd Fathers, Mothers, Masters, or Mistresses, Children, Seruants, or Apprentises shall neglect their dueties, as the one sort in not causing them to come, and the other in refusing to learne, as aforesayd, Let them be suspended by their Ordinaries, (if they bee not children) and if they so persist by the space of a month, then let them be Excommunicated.

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L X.

Confirmation to be performed once in three yeeres.

FOrasmuch as it hath bene a solemne, ancient and laudable Custome in the Church of God, continued from the Apostles times, that all Bishops should lay their hands vpon children Baptized and instructed in the Catechisme of Christian Religion, praying ouer them, and blessing them, which wee commonly call *Confirmation*, and that this holy action hath bene accustomed in the Church in former ages, to be performed in the Bishops Visitation every third yeere: We will and appoint, that euery Bishop, or the Suffragan in his accustomed Visitation, doe in his owne person carefully obserue the sayd Custome. And if in that yeere by reason of some infirmitie, hee be not able personally to visit, then he shall not omit the execution of that ducie of *Confirmation* the next yeere after, as hee may conueniently.

L X I.

Ministers to prepare children for Confirmation.

EVery Minister that hath Cure and charge of soules, for the better accomplishing of the Orders prescribed in the Booke of Common prayer concerning Confirmation, shall take such especiall care as that none may bee presented to the Bishop for him to lay his hand vpon, but such as can render an account of their Faith according to the Catechisme in the said Booke contained. And when the Bishop shall assigne any time for the performance of that part of his ducie, euery such Minister shall

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vse his best endeouour to prepare and make able, and likewise to procure as many as hee can to be then brought, and by the Bishop to be confirmed.

LXII.

Ministers not to marrie any persons without Bannes or Licence.

NO Minister vpon paine of suspension *per triennium ipso facto*, shall celebrate Matrimony betweene any persons without a Facultie or Licence granted by some of the Persons in these our Constitutions expressed, except the Bannes of Matrimonie haue bene first published three seuerall Sundayes or Holy-dayes in the time of Diuine seruice in the Parish Churches and Chappels where the sayd parties dwell, according to the booke of Common prayer. Neither shall any Minister vpon the like paine vnder any pretence whatsoever, ioyne any persons so licensed in Marriage at any vnseasonable times, but onely betweene the houres of eight and twelue in the forenoone, nor in any priuate place, but either in the said Churches or Chappels where one of them dwelleth, and likewise in time of Diuine seruice: nor when Bannes are thrise asked (and no Licence in that respect necessary) before the Parents or Gouvernours of the parties to be married, being vnder the age of twenty and one yeeres, shall either personally, or by sufficient testimony, signifie to him their consents giuen to the sayd Marriage.

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LXIII.

*Ministers of exempt Churches not to marrie without
Bannes or Licence.*

EVery Minister who shall hereafter celebrate Marriage betwixt any persons contray to our saide Constitutions, or any part of them, vnder colour of any peculiar Libertie or Priuiledge claimed to appertaine to certaine Churches and Chappels, shall be suspended *per triennium*, by the Ordinarie of the place where the offence shall bee committed. And if any such Minister shall afterwards remooue from the place where hee hath committed that fault before he be suspended, as is aforesaid, then shall the Bishop of the Diocesse, or Ordinarie of the place where hee remaineth, vpon Certificate vnder the Hand and Seale of the other Ordinarie from whose Iurisdiction he remooued, execute that censure vpon him.

LXIIII.

Ministers solemnely to bid Holy dayes.

EVery Parson, Vicar, or Curate shall in his seuerall charge declare to the people euery Sunday at the time appointed in the Communion Booke, whether there bee any Holy dayes or Fasting dayes the weeke following. And if any doe hereafter wittingly offend herein, and being once admonished thereof by his Ordinarie, shall againe omit that duety: let him bee censured according to Lawe, vntill hee submit himselfe to the due performance of it.

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LXV.

Ministers solemnely to denounce Recusants and Excommunicates.

All Ordinaries shall in their severall Iurisdiccions carefully see and give order, that aswell those who for obstinate refusing to frequent diuine Seruice established by publike authority within this Realme of England, as those also (especially of the better sort and condition) who for notorious contumacie or other notable crimes stand lawfully excommunicate, (vnlesse within three moneths immediately after the sayd sentence of Excommunication pronounced against them, they reforme themselves and obtaine the benefit of Absolution) be euery sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Diuine Seruice vpon some Sunday denounced and declared Excommunicate, that others may bee thereby both admonished to refraine their company and societie, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Register of euery Ecclesiasticall Court, shall yerely betweene Michaelmas and Christmas, duely certifie the Archbishop of the Prouince of all and singuler the premisses aforesaid.

LXVI.

Ministers to conferre with Recusants.

Every Minister being a preacher and hauing any Popish Recusant or Recusants in his Parish, and

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and thought fit by the Bishop of the Diocesse, shall labour diligently with them from time to time, thereby to reclaime them from their errours. And if he be no Preacher, or not such a preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take paines with them for that purpose. If he can procure none, then he shall informe the Bishop of the Diocesse thereof, who shall not onely appoint some neighbour Preacher or Preachers adioyning to take that labour vpon them, but himselfe also (as his important affaires will permit him) shall vse his best endeouour by instruction, perswasion, and all good meanes he can deuise, to reclaime both them and all other within his Diocesse so affected.

LXVII.

Ministers to visit the sicke.

WHen any person is dangerously sicke in any Parish, the Minister or Curate (having knowledge thereof) shall resort vnto him or her, (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distresse, according to the order of the Communion booke, if hee be no Preacher: or if he be a Preacher, then as he shal thinke most needfull and conuenient. And when any is passing out of this life, a Bell shalbe rolled, and the Minister shall not then slacke to doe his last duetie. And after the parties death (if it so fall out) there shall bee rung no more but one short peale, and one other before the buriall, and one other after the buriall.

Mini-

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LXVIII.

Ministers not to refuse to Christen or burie.

NO Minister shall refuse or delay to Christen any childe according to the forme of the Booke of Common prayer, that is brought to the Church to him vpon Sundayes or Holy-dayes to bee christened, or to bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) in such manner and forme as is prescribed in the said Book of Common prayer. And if he shall refuse to christen the one, or bury the other, except the partie deceased were denounced excommunicated *Maiori excommunicatione*, for some grieuous and notorious crime, (and no man able to testifie of his repentance) hee shall be suspended by the Bishop of the Diocese from his Ministerie by the space of three moneths.

LXIX.

Ministers not to deferre Christening, if the childe bee in danger.

IF any Minister being duely without any maner of collusion, informed of the weakenesse and danger of death of any Infant vnbaptized in his Parish, and therupon desired to goe or come to the place where the said infant remaineth to baptise the same, shall either willfully refuse so to doe, or of purpose, or of grosse negligence shall so deferre the time, as when he might conueniently haue resorted to the place, and haue baptized the said Infant, it dieth through such his default vnbaptized: the said Minister shall be suspended for three moneths, and before his restitution

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stitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incurre the like againe. Provided that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himselfe, but the Curate or Substitute present.

LXX.

Ministers to keepe a Register of Christenings, Weddings, and Burials.

IN euery Parish Church and Chappell within this Realme, shall be prouided one parchment Booke at the charge of the Parish, wherein shall be written the day and yeere of euery Christening, Wedding, and Buriall, which haue beene in the Parish since the time that the Lawe was first made in that behalfe, so farre as the ancient Books thereof can bee procured, but especially since the beginning of the Raigne of the late Queene. And for the safe keeping of the sayd booke, the Churchwardens at the charge of the Parish, shall provide one sure Coffer, with three locks and keyes, whereof the one to remaine with the Minister, and the other two with the Churwardens seuerall, so that neither the Minister without the two Churchwardens, nor the Churchwardens without the Minister, shall at any time take that Booke out of the said Coffer. And henceforth vpon euery Sabboth day, immediatly after Morning or Euening prayer, the Minister and Churchwardens shall take the sayd parchment Booke out of the sayd Coffer, and the Minister in the presence of the Churchwardens shall write and
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record in the sayd Booke, the names of all persons Christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish, in the weeke before, and the day and the yere of euery such Christening, Marriage, and Buriall: And that done, they shall lay vp that Booke in the Coffer as before: and the Minister and Churchwardens vnto euery page of that Booke, when it shall be filled with such Inscriptions, shall subscribe their names. And the Churchwardens shall once euery yeere within one Moneth after the 25. day of March, transmit vnto the Bishop of the Diocese or his Chancellor, a true copie of the names of all persons Christened, Married, or Buried in their Parish in the yeere before (ended the said five & twentieth day of March) and the certaine dayes and moneths in which euery such Christening, Marriage and Buriall was had, to bee subscribed with the hands of the sayd Minister and Churchwardens, to the end the same may faithfully be preserved in the Registrie of the sayde Bishop: which Certificate shall bee receiued without Fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herin contained, it shall bee lawful for the Bishop or his Chancellor to conuent them, and proceed against euery of them as contemners of this our Constitution.

LXXI.

Ministers not to Preach or administer the Communion in priuate houses.

NO Minister shall Preach or administer the holy Communion in any priuate house, except it be
in

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in times of necessitie, when any being either so impotent, as hee cannot goe to the Church, or very dangerously sicke, are desirous to bee partakers of that holy Sacrament, vnder paine of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for Priuate houses, wherein are no Chappels dedicated and allowed by the Ecclesiasticall Lawes of this Realme. And provided also vnder the paine before expressed, that no Chapleines do Preach or administer the Communion in any other places, but in the Chappels of the said houses, and that also they doe the same very seldome vpon Sundayes & holy dayes. So that both the Lords and Masters of the sayd houses and their families shall at other times resort to their owne Parish Churches, and there receiue the holy Communion at the least once every yeere.

LXXII.

Ministers not to appoint publike or Priuate Fasts, or prophesies, or to exercise, but by authoritie.

NO Minister or Ministers shall without the Licence & direction of the Bishop of the Diocesse first obtained and had vnder his hand and Seale, appoint or keepe any solemne Fast, either Publicly or in any priuate houses, other the such as by law are, or by publike authority shal be appointed, nor shall bee wittingly present at any of them, vnder paine of Suspension for the first fault, of Excommunication for the second, and of Deposition from the Ministry for the third. Neither shall any Minister not licensed, as is aforesaid, presume to appoint

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or hold any meetings for Sermons, commonly termed by some, Propheties, or Exercises, in Market townes or other places, vnder the sayd paines: Nor without such License to attempt vpon any pretence whatsoeuer, either of possession or Obsession, by fasting and prayer to cast out any deuill or deuils, vnder paine of imputation of Imposture, or Cou-senage, and Deposition from the Ministry.

LXXIII.

Ministers not to hold priuate Conuenticles.

FORasmuch as all Conuenticles and secret meetings of Priests and Ministers, haue bin euer iustly accounted very hurtfull to the State of the Church wherein they liue; Wee doe now ordeine and constitute, That no Priestes or Ministers of the word of God, nor any other persons shall meete together in any priuate house or elsewhere to consult vpon any matter or course to be taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and Discipline now established in the Church of England, vnder paine of Excommunication *ipso facto*.

LXXIIII.

Decencie in apparell enioyned to Ministers.

THe true, ancient and flourishing Churches of Christ being euer desirous that their Prelacie and Cleargie might be had as well in outward reuerence, as otherwise regarded for the worthinesse of
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of their Ministerie, did thinke it fit by a prescript fourme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honour and estimation due to the speciall Messengers and Ministers of Almighty God. Wee therefore following their graue iudgement, and the ancient Custome of the Church of England, and hoping that in time newfanglednesse of Apparell in some factious persons will die of it selfe, doe constitute and appoint, That the Archbishop and Bishops, shall not intermit to vse the accustomed Apparell of their degrees. Likewise all Deanes, Masters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (being Priests or Deacons) Doctors in Diuinitie, Law, and Physick, Bachellers in Diuinitie, Masters of Arts, and Bachelers of Law hauing any Ecclesiasticall liuing, shall vsually weare Gownes with standing col- lers, and sleeues streight at the hands; or wide sleeues as is vsed in the Vniuersities, with Hoods or Tippers of Silke or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that Function, shall also vsually weare the like Apparell, as is aforesaid, except Tippetts onely. We doe further in like manner ordaine, That all the said Ecclesiasticall persons aboue mentioned, shall vsually weare in their iourneys Cloaks with sleeues, commonly called Priests Cloaks without gards, welts, long Buttons, or cuts. And no Ecclesiasticall person shall weare any Cofise, or wrought Nightcap, but onely plaine Nightcaps of blacke silke, Satten, or Veluet. In all which particulars

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concerning the Apparell here prescribed, our meaning is not to attribute any holinesse or speciall worthinesse to the said garments, but for decencie, gravity and order, as is before specified. In priuate houses, and in their Studies, the sayd persons Ecclesiasticall may vse any comely and Schollerlike Apparell. Provided, that it bee not cut or pinckt, and that in publike they goe not in their Dublet and Hose, without Coats or Cassocks: and also that they weare not any light coloured Stokins. Likewise poore beneficed men and Curats (not being able to provide themselves long Gownes) may goe in short Gownes, of the fashion aforesayd.

LXXV.

Sober conuersation required in Ministers.

NO Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tauernes or Alehouses, neither shall they board or lodge in any such places. Furthermore they shall not giue themselves to any base or seruile labour, or to drinking or riot, spending their time idly by day or by night, playing at Dice, Cardes, or Tables, or any other vnlawfull game: but at all times conuenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselves with some other honest studie or exercise, alwayes doing the things which shall appertaine to honesty, and endeououring to profit the Church of God, hauing alwayes in mind that they ought to excell all others in puritie of life, and should bee examples to the people to liue well and Christiantly vnder

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vnder paine of Ecclesiasticall censures to be inflicted with seuerity, according to the qualities of their offences.

LXXV.

Ministers at no time to forsake their calling.

NO man being admitted a Deacon or Minister, shall from thencefoorth voluntarily relinquish the same, nor after ward vse himselve in the course of his life, as a Lay man, vpon paine of Excommunication. And the names of all such men so forsaking their calling, the Church-wardens of the Parish where they dwell shall present to the Bishop of the Diocesse, or to the Ordinarie of the place, hauing Episcopall Iurisdiction.

¶ Schoolemasters.

LXXVII.

None to teach Schoole without Licence.

NO man shall teach either in publike Schoole, or priuate house, but such as shall be allowed by the Bishop of the Diocesse, or Ordinarie of the place vnder his hand & Seale, being found meete as well for his learning and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true Religion, and also except hee shall first subscribe to the first and third Articles afore mentioned simply, and to the two first clauses of the second Article.

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LXXVIII.

Curats desirous to teach, to be licenced before others.

IN what Parish Church or Chappell soeuer there is a Curate which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth and will willingly so doe, for the better increase of his liuing, and training vp of children in Principles of true Religion: We will and ordaine, That a Licence to teach youth of the Parish where he serueth, bee granted to none by the Ordinary of that place, but onely to the said Curate. Prouided alwayes, That this constitution shall not extend to any Parish or Chappell in countrey Townes, where there is a publike Schoole founded already: In which case we thinke it not meet to allow any to teach Grammer, but onely him that is allowed for the said publike Schoole.

LXXIX.

The duty of Schoolemasters.

ALI Schoolemasters shall teach in English or Latine, as the children are able to beare; the larger or shorter Catechisme heretofore by publike authoritie set forth. And as often as any Sermon shall be vpon Holy and Festiuall dayes, within the Parish where they teach, they shall bring their Schollers to the Church where such Sermon shall be made, and there see them quietly and soberly behaue themselves, and shall examine them at times conuenient after their returne, what they haue borne away of such Sermons. Vpon other dayes and at other times they shall traine them vp with such sentences of holy Scripture, as shall bee most expedient

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expedient to induce them to all godlinesse: and they shall teach the Gramer set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and QUEENE ELIZABETH of noble memorie, & none other. And if any Schoole-master being licenced, and having subscribed, as aforesaid, shall offend in any of the premisses, or either speake, write, or teach against any thing whereunto he hath formerly subscribed (if vpon admonition by the Ordinarie he do not amend and reform himselfe) let him bee suspended from teaching Schoole any longer.

¶ Things appertaining to Churches.

LXXX.

The great Bible and Booke of Common prayer to bee had in euery Church.

THe Church-wardens or Quest-men of euery Church and Chappell shall at the charge of the Parish provide the Booke of Common prayer lately explained in some few points by his Maiesties authoritie according to the Laws and his highnesse prerogatiue in that behalfe, and that with all convenient speed, but at the furthest within two moneths after the publishing of these our Constitutions. And if any Parishes bee yet vnfurnished of the Bible of the largest volume, or of the Bookes of Homilies allowed by Authoritie: the said Church-

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wardens shall within convenient time provide the same at the like charge of the Parish.

LXXXI.

A Font of Stone for Baptisme in every Church.

According to a former Constitution, too much neglected in many places, wee appoint, That there shall bee a Font of stone in every Church and Chappell where Baptisme is to bee ministered: the same to be set in the ancient vsuall places. In which onely Font the Minister shall baptize publicly.

LXXXII.

A decent Communion Table in every Church.

Whereas wee haue no doubt but that in all Churches Within the Realme of England, convenient & decent Tables are provided, and placed for the celebration of the holy Communion, Wee appoint that the same Tables shall from time to time bee kept and repaired in sufficient and seemely manner, and couered in time of diuine Seruice with a Carpet of Silke or other decent stuffe thought meete by the Ordinarie of the place, if any question be made of it, and with a faire Linnen cloth, at the time of the ministratiō as becommeth that Table, and so stand, sauing when the said holy Communiō is to be administred. At which time the same shall bee placed in so good sort within the Church or Chancell, as thereby the minister may bee more conveniently heard of the Communicants in his prayer and administration, and the Communicants also more conveniently and in more number

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may communicate with the said Minister: and that the ten Commandments be set vpon the East end of euery Church and Chappell where the people may best see and reade the same, and other choſen Sentences written vpon the Walles of the ſaid Churches and Chappels in places conuenient: and likewise that a conuenient ſeate bee made for the Minister to reade ſeruite in. All theſe to be done at the charge of the Pariſh.

LXXXIII.

A Pulpit to be provided in euery Church.

THe Church wardens or Queſtmen at the common charge of the Pariſhioners in euery Church, ſhall provide a comely and decent Pulpit to be ſet in a conuenient place within the ſame by the diſcretion of the Ordinarie of the place, if any queſtion doe ariſe, and to be there ſeemely kept for the preaching of Gods word.

LXXXIII.

A Cheſt for Almes in euery Church.

THe Church wardens ſhall provide and haue within three moneths after the publiſhing of theſe Conſtitutions, a ſtrong Cheſt, with an hole in the vpper part thereof, to be provided at the charge of the Pariſh (if there bee none ſuch already provided) hauing 3 keyes. Of which one ſhall remaine in the cuſtody of the Parſon, Vicar, or Curat, and the other two in the cuſtody of the Church wardens for the time being, which Cheſt they ſhall ſet

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and fasten in the most conuenient place, to the intent the Parishioners may put into it their Almes for their poore neighbours. And the Parson, Vicar, or Curate, shall diligently from time to time, & especially when men make their Testaments, call vpon, exhort, and moue their neighbours to conserre, and giue as they may well spare to the said Chest, declaring vnto them, that whereas heretofore they haue bene diligent to bestow much substance, otherwise then God commaunded, vpon superstitious vses: nowe they ought at this time to bee much more ready to helpe the poore and needy, knowing that to relieue the poore, is a sacrifice which pleaseth God: and that also whatsoever is giuen for their comfort, is giuen to Christ himselfe, and is so accepted of him, that hee will mercifully reward the same. The which Almes and deuotion of the people, the Keepers of the keyes shall yeerely, quarterly, or oftner (as neede requireth) take out of the Chest, & distribute the same in the presence of most of the Parish, or sixe of the chiefe of them, to be truely and faithfully deliuered to their most poore and needy neighbours.

LXXXV Churches to be kept in sufficient reparations.

THe Church wardens or Questmen shall take care and prouide that the Churches bee well and sufficiently repaired, and so from time to time kept and maintained, that the Windowes bee well glazed, and that the Floores bee kept paved, plaine, and euen, and all things there in such an orderly

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orderly and decent sort, without dust or any thing that may be either noisome, or vnseemely, as best becommeth the House of God, and is prescribed in an Homilie to that effect. The like care they shall take, that the Churchyards be well and sufficiently repaired, fenced, and maintained, with Walles, Railes, or Pales, as haue bene in each place accustomed, at their charges vnto whom by Law the same appertaineth: but especially they shall see that in euery meeting of the Congregation, peace be well kept, and that all persons Excommunicated, and so denounced, bee kept out of the Church.

LXXXVI.

Churches to be suruayed, and the decayes certified to the high Commissioners.

EVery Deane, Deane and Chapter, Archdeacon and others which haue authoritie to hold Ecclesiasticall Visitations by Composition, Law or Prescription, shall suruay the Churches of his or their Iurisdiction, once in euery three yeeres in his owne person, or cause the same to be done, and shall from time to time within the sayd three yeeres, certifie the high Commissioners for causes Ecclesiasticall euery yeere of such defects in any the saide Churches, as he or they doe finde to remaine vnrepaired, and the names and surnames of the parties faultie therein: Vpon which Certificate we desire that the said high Commissioners wil *Ex officio*mero send for such parties, and compell them to obey the iust and lawfull Decrees of such Ecclesiasticall Ordinaries, making such Certificates.

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LXXXVII.

A Terrier of Glebelands and other Possessions belonging to Churches.

WEe ordaine that the Archbishop and all Bishops within their seuerall Diocesses, shall prouue (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes Iying out of their Parishes which belong to any Parsonage or Vicarage, or rurall Prebend, be taken by the viewe of honest men in euery Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid vp in the Bishops Registring, there to be for a perpetuall memorie thereof.

LXXXVIII.

Churches not to be prophaned.

THe Churchwardens or Questmen & their Assistants shall suffer no Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporal Courts or Leetes, Lay-iuries, Musters, or any other prophane vsage to bee kept in the Church, Chappell, or Church-yard, neither the Bels to be rung superstitiously, vpon Holydayes or Eues, abrogated by the Booke of Common prayer, nor at any other times without good cause to bee allowed by the Minister of the place, and by themselves.

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¶ Churchwardens, or Questmen, and Sidemen or Assistants.

LXXXIX.

The choise of Churchwardens, and their accompt.

ALl Churchwardens or Questmen in euery Parish, shall bee chosen by the ioynt consent of the Minister and the Parishioners if it may be. But if they cannot agree vpon such a choise, then the Minister shall chuse one, and the Parish ioners another, and without such a ioynt or seuerall choise, none shall take vpon them to bee Churchwardens, neither shall they continue any longer then one yeere in that Office, except perhaps they be chosen again in like maner. And all Churchwardens at the end of their yeere, or within a moneth after at the most, shall before the Minister and the parishioners giue vp a iust account of such money as they haue receiued, and also what particularly they haue bestowed in reparations, and otherwise for the vse of the Church. And last of all going out of their Office, they shall truely deliuer vp to the Parishioners whatsoeuer money, or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may bee deliuered ouer by them to the next Churchwardens By Bill Indented.

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XC.

The choice of Sidemen, and their ioynt office with Churchwardens.

THe Churchwardens or Questmen of euery Parish, and two or three or moe discreete persons in euery Parish to bee chosen for Sidemen or Assistsants, by the Minister and Parishioners, if they can agree, (other wise to be appointed by the Ordinarie of the Diocesse) shall diligently see, that all the Parishioners duely resort to their Church vpon all Sundayes and holy dayes, and there continue the whole time of Diuine Seruice: and none to walke or to stand idle or talking in the Church, or in the Church-yard, or Church porch during that time. And all such as shall be found slacke or negligent in resorting to the Church, (hauing no great or vrgent cause of absence) they shall earnestly call vpon them: and after due monition (if they amend not) they shall present them to the Ordinarie of the place. The choise of which persons, *viz.* Churchwardens or Questmen, Sidemen or Assistsants shall be yearly made in Easter weeke.

¶ Parish Clerks.

XCI.

Parish Clarke to bee chosen by the Minister.



NO Parish Clarke vpon any vacation shall be chosen within the Citie of London, or else where within the Prouince of Canterbury, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place
for

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for the time being : Which chōise shall be signified by the said Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Diuine Seruice. And the said Clearke shall bee of twentie yeeres of age at the least, and knowen to the said Parson, Vicar, or Minister to bee of honest conuersation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be.) And the said Clearkes so chosen shal haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at such times as hath bene accustomed or by their owne collection, according to the most ancient custome of euery Parish.

¶ Ecclesiasticall Courts belonging to the Archbishops

jurisdiction.

XCII.

None to be cited into diuers Courts for probate of the same Will.



Orasmuch as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbishops Prerogatiues much distracted, and diuersly called, and summoned for probate of Willes, or to take administrations of the goods of persons dying intestate, and are thereby vexed & grieued with many causelesse and vnnecessary troubles, molestations, and expences : Wee constitute and appoint, That all Chancellours,

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Commissaries, or Officials, or any other exercising Ecclesiasticall Iurisdiction whatsoever, shall at the first charge with an othe all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moued by any speciall inducement) doe firmly beleue that the partie deceased (whose Testament or goods depend now in question) had at the time of his, or her death, any goods or good debts, in any other Diocesse, or Diocesses, or peculiar Iurisdiction within that Prouince, then in that wherein the said partie died, amounting to the value of 5 li. And if the said person cited, or voluntarily appearing before him, shal vpon his oath affirme, That he knoweth, or (as aforesaid) firmly beleueth, that the said partie deceased had goods or good debts in any other Diocesse or Diocesses, or peculiar Iurisdiction within the said Prouince, to the value aforesaid, and particularly specifie and declare the same: then shall hee presently dismiss him not presuming to intermeddle with the probate of the sayd Will, or to grant administration of the goods of the party so dying Intestate: neither shall he require or exact any other charges of the said parties more then such onely as are due for the Citation & other Proccesse had & vsed against the said parties, vpon their further contumacie: but shall openly & plainly declare & professe, that the said cause belongeth to the Prerogatiue of the Archbishop of that Prouince, willing and admonishing the partie to proue the said Will, or require Administration of the sayd goods in the Court of the said prerogatiue, and to exhibit before

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before him the sayd Iudge the probate or administration vnder the Seale of the Prerogatiue within forty dayes next following. And if any Chancellor Commissary, Official, or other exercising Ecclesiasticall Iurisdiction whatsoeuer, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to bee absolved or released, vntill he haue restored to the partie all expences by him laid out contrary to the tenor of the premisses: and euery such probate of any Testament or administration of goods so granted, shall be held voyd and frustrate to all effects of the Law whatsoeuer. Furthermore wee charge and enioyne, that the Register of euery inferiour Iudge doe without all difficultie or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth & no oftener, what Executors or administrators haue bin by his sayd Iudge for the incompetencie of his owne Iurisdiction, dismissed to the sayd Prerogatiue Court within the moneth next before, vnder paine of a months suspension fro the exercise of his office for euery default therein. Provided, that this Canon or any thing therein contained, bee not preiudicial to any composition betwene the Archbishop and any Bishop or other Ordinary, nor to any inferiour Iudge that shall grant any probate of Testament or administration of goods to any partie that shal voluntarily desire it, both out of the said inferiour Court, and also out of the Prerogatiue. Provided likewise, that if any man die *In itinere*, the goods that he hath about him at that present, shall not cause his Testament or Admini-

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nistrat[i]on to be liable vnto the Prerogatiue Court.

XCIII.

The Rate of Bona notabilia liable to the Prerogatiue Court.

Furthermore wee decree and ordaine, that no Iudge of the Archbishops Prerogatiue, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoever to any of the aforesaid intents, vnlesse he haue knowledge that the partie deceased was at the time of his death possessed of goods and chatels in some other Diocesse or Diocesses, or peculiar Iurisdiction within that prouince then in that wherein hee died, amounting to the value of fise pounds at the least, decreeing and declaring, that who so hath not goods in diuers diocesses to the said summe or value, shall not be accounted to haue *bona notabilia*. Alwayes prouided, that this clause here, and in the former Constitution mentioned, shall not preiudice those Diocesses whereby composition or custome, *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court, contrary to the tenor of the premisses, hee shall restore to the partie so Cited all his costs and charges, and the Acts and proceedings in that behalfe shall be held voyd and frustrate. Which expences if the said Iudge or Register or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his Office vntill he yeeld to the performance thereof.

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XCIII.

*None to be Cited into the Arches or Audience but dwellers
within the Archbishops Diocesse or Peculiars.*

NO Deane of the Arches nor Officiall of the Archbishops Consistorie, nor any Iudge of the Audience, shall henceforward in his owne name or in the name of the Archbishop either *ex Officio*, or at the instance of any party, originally Cite, Summon or any way compell, or procure to bee Cited, Summoned, or compelled, any person which dwelleth nor within the particular Diocesse or peculiar of the sayd Archbishop, to appeare before him or any of them for any cause or matter whatsoeuer, belonging to Ecclesiasticall cognizance, without the Licence of the Diocesan first had and obtained in that behalfe, other then in such particular cases onely as are expressly excepted and reserved in and by a Statute *Anno 23. Hen. 8 cap. 9.* And if any of the sayd Iudges shall offend herein, hee shall for every such offence be suspended from the exercise of his office for the space of three whole moneths.

XCIV.

The restraints of double Quarrels.

ALbeit by former Constitutions of the Church of England, euery Bishop hath had two moneths space to inquire and informe himsefe of the sufficiencie, and qualitie of euery Minister, after hee hath bene presented vnto him to be instituted into any Benefice: yet for the auoyding of some incon-

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ueniences, wee doe now abridge and reduce the said two moneths into eight and twenty dayes onely. In respect of which abridement wee doe ordaine and appoint, that no double Quarrell shall hereafter be granted out of any of the Archbishops Courts at the suite of any Minister whosoeuer, except hee shall first take his personall oath, that the sayd eight and twentie dayes at the least are expired, after he first tendred his presentation to the Bishop, and that hee refused to grant him Institution thereupon: or shall enter into bonds with sufficient sureties to proue the same to bee true, vnder paine of suspension of the Granter thereof from the execution of his office, for halfe a yeere *toties quoties* to bee denounced by the sayd Archbishop, and Nullitie of the double Quarrell aforesaid, so vnduely procured, to all intents & purposes whatsoeuer. Alwaies provided that within the said eight and twentie dayes, the bishop shall not institute any other to the preiudice of the said partie before presented, *sub pena nullitatis.*

XCVI.

Inhibitions not to bee granted without the subscription of an Aduocate.

THat the Iurisdiccions of Bishops may be preferred (as neere as may bee) entier and free from prejudice, and that for the behoofe of the subiects of this land, bet ter prouision bee made that henceforward they bee not griued with friuolous and wrongfull suits and molestations: It is ordained and provided that no Inhibition shall bee granted out

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out of any Court, belonging to the Archbishop of Canterburie at the instance of any partie, vnlesse it be subscribed by an Aduocate practising in the sayd Court: which the said Aduocate shall do freely, not taking any Fee for the same, except the partie prosecuting the suit, do voluntarily bestow some gratuitie vpon him for his counsell and aduice in the said cause. The like course shall be vsed in granting soorth any Inhibition at the instance of any party by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiasticall Iurisdiction: and if in the Court or Consistorie of any Bishop there bee no Aduocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

XCVII.

Inhibitions not to be graunted vntill the Appeale be exhibited to the Iudge.

IT is further ordered and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutorie decree, or in any cause of correction whatsoeuer, except vnder the forme aforesaid, and moreouer that before the going out of any such Inhibition, the Appeale it selfe, or a copie thereof (auouched by oath to be iust and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cause of the grieuance, before the granting soorth of the sayd Inhibition. And euery Appellant or his lawfull Proctor shall before the obtaining of any such Inhibition, shewe and exhibite to the Iudge or his Surrogate in writing, a
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true copie of those Acts wherewith he complaineth himself to be agrieved, & from which he appealeth, or shal take a corporall oath that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtaine it at the handes of the Register in the Country, or his Deputy rendring him his fee. And if any Iudge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the forme and limitation aboue specified, let him be suspended from the execution of his office, for the space of 3. moneths: If any Proctor, or other person whatsoeuer by his appointment, shal offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenour of the sayd premisses, let him be removed from the exercise of his Office for the space of a whole yeere without hope of release or restoring.

XCVIII.

Inhibitions not to be granted to factious Appellants, vnlesse they first subscribe.

FOrasmuch as they who breake the Lawes, cannot in reason claime any benefite or protection by the same: Wee decree and appoint, That after any Iudge Ecclesiasticall hath proceeded Iudicially against obstinate and factious persons, and contemptners of Ceremonies, for not obseruing the Rites and Orders of the Church of England, or for contempt of publique prayer, no Iudge *Ad quem* shall admit or allow any his or their Appeales, vnlesse he hauing first seene the originall Appeale, the
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partie appellant doe first personally promise and a-
now, that he will faithfully keepe and obserue all
the rites and Ceremonies of the Church of Eng-
land, as also the prescript fourme of Common
prayer: and do likewise subscribe to the three Ar-
ticles formerly by vs specified and declared.

XCIX.

None to marrie within the degrees prohibited.

NO persons shall marrie within the degrees pro-
hibited by the Lawes of God and expressed in a
Table set foorth by authoritie in the yeere of our
Lord God, 1563. and all marriages so made and
contracted shall be adiudged incestuous and vnlaw-
full, and consequently shall bee dissolued as voyd
from the beginning, and the parties so married shall
by course of Law be separated. And the aforesayd
Table shall be in euery Church publicly set vp and
fixed at the charge of the Parish.

*None to marrie vnder xxi. yeeres without their Parents
consent.*

NO children vnder the age of one and twentie
yeeres complete, shall contract themselves, or
marrie without the consent of their Parents, or
of their Guardians and gouernours, if their Parents
be deceased.

C.

*By whom Licences to marry without Bannes shalbe gran-
ted, and to what sort of persons.*

NO Facultie or Licence shall bee hencefoorth
graunted for solemnization of Matrimone

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betwixt

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betwixt any parties, without thrise open publication of the Bannes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any Priuiledges in the right of their Churches: but the same shall bee graunted onely by such as haue Episcopall authoritie, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guardian of the spiritualties or Ordinaries exercising of right Episcopall Iurisdiction in their seuerall Iurisdctions respiectiuelly, and vnto such persons onely as be of good state and qualitie, and that vpon good caution & securitie taken.

CII.

Securitie to be taken at the granting of such Licences, and under what condition.

THe securitie mentioned shall containe these conditions: First, that at the time of the granting euery such licence, there is not any impediment of precontract, cōsanguinity, affinity, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge touching any contract, or marriage of either of the sayd parties with any other. Thirdly, that they haue obtained thereunto the expresse consent of their parents (if they bee liuing) or otherwise of their Guardians or Gouvernours. Lastly, that they shall celebrate the said Matrimonie publikely in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

Oathes

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CIII.

Oathes to be taken for the Conditions.

FOr the auoiding of all fraud and collusion in the obtaining of such Licences and Dispensations: Wee further constitute and appoint, That before any Licence for the Celebration of Matrimonie, without publication of Bannes be had or graunted, it shall appeare to the Iudge by the oathes of two sufficient witnesses, one of them to be knowen either to the Iudge himselfe, or to some other person of good reputation then present, and knowen likewise to the sayd Iudge, that the expresse consent of the Parents, or Parent if one be dead, or Gardians, or Gardian of the parties is thereunto had and obtained. And furthermore that one of the parties personally sweare, that hee beleueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cause whatsoever, nor any suite commenced in any Ecclesiasticall Court, to barre or hinder the proceeding of the sayd Matrimonie, according to the tenour of the aforesayd Licence.

CIIII.

An exception for those that are in widowhood.

IF both the parties which are to marrie being in Widowhood, doe seeke a Facultie for the forbearing of Bannes, then the clauses before mentioned, requiring the Parents consents, may be omitted: but the Parishes where they dwel both shall be expressed in the Licence, as also the Parish named where the Marriage shal be celebrated. And if any Commissary for Faculties, Vicars generall, or other the sayd

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Ordinaries shall offend in the premisses, or any part thereof, he shall for every time so offending, be suspended from the execution of his Office for the space of sixe moneths: and every such Licence or dispensation shall be held void to all effects and purposes, as if there had neuer bene any such grahted: and the parties marrying by vertue thereof, shall be subiect to the punishments which are appointed for Clandestine Marriages.

C V.

No Sentence for Diuorce to be giuen vpon the sole confession of the parties.

FOrasmuch as Matrimoniall causes haue bene alwayes reckoned and reputed amongst the weightiest, and therefore require the greater caution when they come to be handled and debated in Iudgement, especially in causes wherein Matrimonie hauing bene in the Church duely solemnized, is required vpon any suggestion or pretext whatsoever to be dissolued or annulled: Wee doe straightly charge and inioyne, that in all proceedings to Diuorce and Nullities of Matrimonie, good circumspetion and aduice be vsed, and that the truth may (as farre as is possible) be sifted out by the deposition of witnesses, and other lawfull proofes and euictions, and that credit bee not giuen to the sole confession of the parties themselues, howsoever taken vpon oath either within or without the Court.

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CVI.

No Sentence of Diuorce to be giuen but in open Court.

NO Sentence shall be giuen either for separation *à thoro & mensa*, or for annulling of pretended Matrimonie, but in open Court, and in the seate of Iustice, and that with the knowledge and consent either of the Archbishop within his prouince, or of the Bishop within his Diocesse, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of the Vicars generall, or other principall Officials, or, *sede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth, in their seuerall Iurisdictions, and Courts, and concerning them onely that are then dwelling vnder their Iurisdiction,

CVII.

In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *à thoro & mensa*, there shall be a caution and restraint inserted in the Act of the sayd Sentence, That the parties so separated, shall liue chastly, and continently: neither shall they, during each others life, contract Matrimonie with any other person. And for the better obseruing of this last clause, the sayd Sentence of Diuorce shall not be pronounced, vntill the partie or parties requiring the same, haue giuen good and sufficient caution and securitie into the Court, that they will not any way breake or transgresse the sayde restraint or prohibition.

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CVIII.

The penaltie for Iudges offending in the premisses.

ANd if any Iudge giuing Sentence of Diuorce or separation, shal not tully keepe and obserue the premisses, he shal be by the Archbishop of the Prouince, or by the Bishop of the Diocesse, suspended from the exercise of his Office for the space of a whole yeere, and the Sentence of Separation so giuen contrary to the forme aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all bene giuen or pronounced.

¶ Ecclesiasticall Courts belonging to the Iurisdiction of Bishops and

Archdeacons, and the proceedings in them.

CIX.

Notorious crimes and scandals to be certified into Ecclesiasticall Courts by presentment.

IF any offend their brethren, either by Adulterie, whoredom, Inceste, or Drunkennes, or by swearing, Ribaldrie, Vsurie, or any other vncleannes and wickednesse of life, the Churchwardens or Quest-men and Side-men in their next Presentments to their Ordinaries, shall faithfully present all and euery of the sayd offenders, to the intent that they and euery of them may be punished by the seueritie of the Lawes, according to their deserts, & such notorious offenders shall not be admitted to the holy Communion till they be reformed.

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CX.

Schismaticks to be presented.

IF the Churchwardens or Questmen or Assistants, doe or shall know any man within their Parish or elsewhere, that is a hinderer of the word of God to be read or sincerely Preached, or of the execution of these our Constitutions, or a fautor of any vsurped or forreine power by the Lawes of this Realme iustly reiected and taken away, or a defender of Popish and erroneous doctrine: they shall detect and present the same to the Bishop of the Diocese or Ordinarie of the place, to be censured and punished according to such Ecclesiasticall Lawes as are prescribed in that behalfe.

CXI.

Disturbers of diuine seruice to be presented.

IN all Visitations of Bishops and Archdeacons, the Churchwardens or Questmen and Sidemen shall truly and personally present the names of all those which beaue themselves rudely or disorderly in the Church, or which by vntimely ringing of Bells, by walking, talking, or other noise shall hinder the Minister or Preacher.

CXII.

Non-Communicants at Easter to be presented.

THe Minister, Churchwardens, Questmen and Assistants of euery Parish Church & Chappell, shall yeerely within foure dayes after Easter exhibit to the Bishop or his Chancelor the names and surnames of all the Parishioners, as well men as women, which being at the age of fixteene yeeres, receiued not the Communion at Easter before.

TWO

Ministers

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CXIII.

Ministers may present.

BEcause it often commeth to passe that the Church-wardens, Sidemen, Questmen, and such other persons of the Laytie as are to take care for the suppressing of sinne and wickednes in their severall Parishes, as much as in them lieth, by admonition, reprehension and denunciation to their Ordinaries, doe forbear to discharge their duties therein, either through feare of their Superiours, or through negligence, more then were fit, the licentiousnesse of these times considered: Wee ordaine, That hereafter every Parson and Vicar, or in the lawfull absence of any Parson or Vicar, then their Curates & Substitutes may joyne in euery presentment with the sayd Church-wardens, Sidemen and the rest about mentioned at the times hereafter limited, if they the said Church-wardens and the rest will present such enormities as are apparant in the Parish: or if they will not, then euery such Parson and Vicar, or in their absence, as is aforeseyd, their Curates may themselves present to their Ordinaries at such times, and when els they thinke it meete, all such crimes as they haue in charge, otherwise, as by them (being the persons that should haue the chiefe care for the suppressing of sinne and impietie in their Parishes) shall be thought to require due reformation. Provided alwayes, that if any man confesse his secret and hidden finnes to the Minister for the vnburthening of his conscience, and to receiue spirituall consolation and ease of minde from him, Wee doe not any way bind the sayd Minister by this

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our Constitution, but doe straightly charge and admonish him, that he do not at any time reueale and make knowen to any person whatsoeuer, any crime or offence so committed to his trust & secrecie (except they bee such crimes as by the Lawes of this Realme, his own life may be called into question for concealing the same) vnder paine of irregularitie,

CXIII.

Ministers shall present Recusants.

Every Parson, Vicar or Curate shall carefully informe themselves euery yeere hereafter, how many Popish Recusants, men, women, and children about the age of thirteene yeeres, and how many being Popishly giuen (who though they come to the Church, yet doe refuse to receiue the Communion) are inhabitants, or make their abode either as Sojourners or common Ghests in any of their seuerall Parishes, and shall set downe their true names in writing (if they can learne them) or otherwise such names as for the time they carrie distinguishing the absolute Recusants from halfe Recusants: and the same so farre as they know or beleue so distinguished & set downe vnder their hands shall truly present to their Ordinaries before the Feast of the Natiuity next ensuing, vnder paine of suspension to be inflicted vpon them by their said Ordinaries, and so euery yeere hereafter vpon the like paine; before the feast of S. Iohn Baptist. Also we ordaine, that all such Ordinaries, Chancellors, Commissioners, Archdeacons, Officials, and all other Ecclesiastical Officers, to whom the said presentments shall

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be exhibited shall likewise within one moneth after the receit of the same, vnder paine of suspension by the Bishop from the execution of their Offices for the space of halfe a yeere (as often as they shall offend therein) deliuer them or cause to be deliuered to the Bishop respectiuely: who shall also exhibite them to the Archbishop within sixe weekes, and the Archbishop to his Maiestie within other sixe weekes after he hath receiued the said presentments.

CXV.

Ministers and Churchwardens not to be sued for presenting.

WHereas for the reformation of criminous persons and disorders in euery Parish, the Churchwardens, Questmen, Sidemen, and such other church Officers are sworne, and the Minister charged to present as well the crimes and disorders committed by the sayd criminous persons, as also the common fame which is spread abroad of them, Whereby they are often maligned and sometimes troubled by the sayd Delinquents or their friends: Wee doe admonish and exhort all Iudges both Ecclesiasticall and Temporall, as they regard and reuerence the fearefull Iudgement seat of the highest Indge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Churchwarden, Questmen, Sidemen, or other Church officers for making any such presentments, nor against any Minister for any presentment that he shall make: all the sayd presentments tending to the restraint of shamelesse impietic, and considering
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that the rules both of Charitie and Gouvernment do presume that they did nothing therein of malice, but for the discharge of their consciences.

CXVI.

Churchwardens not bound to present oftener then twice a yeere.

NO Churchwardens, Questmen, or Sidemen of any Parish shall bee inforced to exhibite their presentments to any hauing Ecclesiasticall Iurisdiction aboue once in euery yeere, where it hath bin no oftner vied, nor aboue twice in any Diocesse whatsoeuer, except it be at the Bishops Visitation. For the which presentments of euery Parish Church or Chappell, the Register of any Court where they are to be exhibited, shall not receiue in oneyeere aboue foure pence, vnder paine for euery offence therein, of suspension from the execution of his Office for the space of a moneth *toties quoties*. Prouided alwayes that as good occasion shall require, it shall be lawfull for euery Minister, Churchwardens and Sidemen, to present offendours as oft as they shall thinke meet. And likewise for any godly disposed person, or for any Ecclesiasticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormous crime within his Iurisdiction, to moue the Minister Churchwardens, or Sidemen, as they tender the glory of God and reformation of sinne, to present the same, if they shall find sufficient cause to enduce them thereunto, that it may bee in due time punished and reformed. Prouided that for these voluntarie presentments, there be no Fee required or taken of them, vnder the paine afore said.

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CXVII.

Churchwardens not to bee troubled for not presenting oftener then twice a yeere.

NO Churchwardens, Questmen, or Side-men shall be called or cited, but onely at the said time or times before limited, to appeare before any Ecclesiasticall Iudge whosoever, for refusing at other times to present any faults committed in their Parishes, & punishable by Ecclesiasticall Lawes. Neither shall they nor any of them after their presentments exhibited at any of those times be any further troubled for the same, except vpon manifest and euident prooffe it may appeare that they did then willingly and wittingly omit to present some such publike crime or crimes as they knew to be committed, or could not be ignorant that there was then a publike fame of them, or vnlesse there bee very iust cause to call them for the explanation of their former presentments. In which case of wilfull omission, their Ordinaries shall proceede against them in such sort as in causes of wilfull periurie in a Court Ecclesiasticall it is already by Law prouided.

CXVIII.

The old Churchwardens to make their presentments, before the new be sworne.

THe Office of all Churchwardens and Sidemen shall be reputed euer hereafter to continue vntil the new Churchwardens that shall succeed them, bee sworne, which shall bee the first weeke after Easter, or some weeke following, according to the direction of the Ordinarie. Which time so appoin-

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appointed, shall alwayes be one of the two times in euery yere, when the Minister and Churchwardens, and Sidemen of euery Parish shall exhibite to their seuerall Ordinaries, the presentments of such enormities as haue happened in their Parishes since their last presentments. And this duerie they shall performe before the newly chosen Churchwardens and Sidemen be sworne, and shall not be suffered to passe ouer the sayd presentments to those that are newly come into Office, & are by intendment ignorant of such crimes, vnder paine of those censures which are appointed for the reformation of such dalliers and dispensers with their owne consciences and oathes.

CXIX

Conuenient time to bee assigned for f^rming presentments.

FOR the auoiding of such inconueniences as heretofore haue happened by the baslie making of Billes of presentments, vpon the dayes of the Visitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commissary and Officiall, and euery other person hauing Ecclesiasticall Iurisdiction at the ordinary time when the Churchwardens, are sworne: and the Archbishop and Bishops when he or they doe summon their Visitation, shall deliuer, or cause to be deliuered to the Churchwardens, Questmen, and Sidemen of euery Parish, or to some of them, such bookes of Articles as they or any of them shall require for the yeere following: the sayd Churchwardens, Questmen, and Sidemen to ground the Presentments vpon at such

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times as they are to exhibite them. In which Booke shall be contained the forme of the oath which must be taken immediately before every such presentment: to the intent that having beforehand time sufficient, not onely to peruse and consider what their sayd oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both aduisedly and truly to the discharge of their owne consciences, after they are sworne, as becommeth honest and godly men.

CXX.

None to bee Cited into Ecclesiasticall Courts by Processe of Quorum nomina.

NO Bishop, Chancellor, Archdeacon, Officiall or other Ecclesiasticall Iudge shal suffer any general Processees of *Quorum nomina*, to be sent out of his Court: except the names of all such as thereby are to be cited, shall be first expressly entred by the hand of the Register, or his Deputie, vnder the sayd Processees, and the sayd Processees and names be first subscribed by the Iudge, or his Deputie and his Seale thereto affixed.

CXXI.

None to be cited into severall Courts for one crime.

IN places where the Bishop and Archdeacon, do by prescription or composition visite at severall times in one and the same yeere, least for one and the selfe same fault any of his Maiesties Subiects should be challenged and molested in diuers Ecclesiasticall Courts, We order and appoint, That every Archdeacon, or his Officiall, within one moneth after the Visitation ended that yeere, and the Presentments received, shall certifie vnder his Hand and Seale, to the Bishop or his Chancellor, the names and Crimes of all such as are detected and presented in his sayd Visitation, to the ende the Chancellor shall thenceforth forbear to conuent any person

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son for any crime or cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments receiued, shall vnder his Hand and Seale signifie to the Archdeacon or his Officiall, the names and Crimes of all such persons which shall be detected or presented vnto him in that Visitation, to the same intent as is aforesayd. And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each others Visitation: then euery of them so offending shall bee suspended from all exercise of his Iurisdiction, by the Bishop of his Diocesse, vntill he shall repay the costs and expences which the parties grieved haue bene at by that vexation.

CXXII.

No sentence of Deprivation or Deposition to bee pronounced against a Minister, but by the Bishop.

When any Minister is complained of in any Ecclesiasticall Court belonging to any Bishop of this Prouince for any Crime, the Chancellor, Commissary, Officiall or any other hauing Ecclesiasticall Iurisdiction to whom it shall appertaine, shall expedite the cause by Processes and other proceedings against him: and vpon contumacie for not appearing, shall first suspend him, and afterward his contumacie continuing, Excommunicate him. But if he appeare and submit himselfe to the course of Law, then the matter being ready for Sentence, and the merrits of his offence exatig by Law, either deprivation from his liuing, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoever, but only by the Bishop, with the assistance of his Chancellor, the Deane, (if they may conueniently be had) and some of the prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may be had conueniently, & two other at the least graue Ministers and Preachers to be called by the Bishop, when the Court is kept in other places.

No

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CXXIII.

No Acte to be speed but in open Court.

NO Chauncellor, Commissary, Archdeacon, Official, or any other person vsing Ecclesiasticall Iurisdiction whosoever, shall speed any iudiciall Act, either of contentious or voluntary Iurisdiction, except he haue the Ordinary Register of that Court, or his lawfull deputie: or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe to write or speede the same, vnder paine of suspension *ipso facto*.

CXXIIII.

No Court to haue more then one Seale.

NO Chancellor, Commissarie, Archdeacon, Official, or any other exercising Ecclesiastical Iurisdiction, shall without the Bishops consent haue any more Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwayes be kept either by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, & remaining within the Iurisdiction of the said Iudge, or in the City or principall Towne of the County This Seale shall containe the title of that Iurisdiction, which euery of the sayd Iudges or their Deputies doe execute.

CXXV.

Conuenient places to be chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiastical Iurisdiction, shall appoint such meete places for the keeping

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keeping of their Courts by the assignement or approbation of the Bishop of the Diocesse, as shall bee convenient for entertainment of those that are to make their appearance there, and most indifferent for their trauell. And likewise they shall keepe and end their Courts in such conuenient time, as euery man may returne homewards in as due season as may bee.

CXXVI.

Peculiar and inferiall Courts to exhibite the originall copies of wils into the Bishops Registrie.

WHereas Deanes, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiasticall Iurisdiction, claime libertie to proue the last Willes and Testaments of persons deceased within their seuerall Iurisdctions, hauing no knowen nor certaine Registers, nor publike place to keepe their Records in, by reason whereof many Willes, rights, and Legacies vpon the death or change of such persons and their priuate Notaries, miscary and cannot be found, to the great preiudice of his Maiesties Subiects: Wee therefore order and inioyne, that all such Possessours & Exercisers of peculiar Iurisdiction, shall once in euery yere exhibite into the publike Registrie of the Bishop of the Diocesse, or of the Deane and Chapter vnder whose Iurisdiction the said Peculiars are, euery originall Testament of euery person in that time deceased and by them proued in their seuerall peculiar Iurisdctions, or a true Copie of euery such Testament examined, subscribed, and sealed by the peculiar Iudge and his Notarie. Otherwise if any of them

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faile so to doe, the Bishop of the Diocesse or Deane and Chapter vnto whom the said Iurisdictions doe respectiuely belong, shall suspend the said parties and euery of them from the exercise of all such peculiar Iurisdiction, vntill they haue performed this our Constitution.

¶ Iudges Ecclesiasticall and their Surrogates.

CXXVII.

The Qualitie and oath of Iudges.



Noman shall hereafter be admitted a Chancellor, Commissary, or official, to exercise any Ecclesiasticall Iurisdiction: except he bee of the full age of fixe and rwentie yeeres at the least, and one that is learned in the Ciuill and Ecclesiasticall Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose life and maners no cuill example is had, and except before he enter into or execute any such office, he shall take the oath of the Kings Supremacie in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thousand five hundred sixtie and two, & shall also sweare that he will to the vitermost of his vnderstanding, deale vprightly and iustly in his Office, without respect or fauour of reward: the said oathes and subscription

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to be recorded by a Register then present. And likewise all Chancellors, Commissioners, Officials, Registers, and all other that doe now possesse or execute any places of Ecclesiasticall Iurisdiction, or Seruice, shal before Christmas next in the presence of the Archbishop or Bishop, or in open Court, vnder whom or where they exercise their Offices, take the same oathes and subscribe as before is said: or vpon refusall so to do, shall be suspended from the execution of their Offices, vntill they shall take the said oathes, and subscribe as aforesayd.

CXXVII.

The Qualitie of Surrogats.

NO Chancellor, Commissary, Archdeacon, Official, or any other person vsing Ecclesiasticall Iurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except he be either a graue Minister and a Graduate, or licensed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Ciuill and Ecclesiasticall Law, and is a fauourer of true Religion and a man of modest and honest conuerfation, vnder paine of Suspension for every time that they offend therein from the execution of their Offices for the space of three moneths *Toties quoties*. And he likewise that is Deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Iudge, and shall keepe any Court as is aforesaide, shall vndergo the same censure in maner and forme as is before expressed.

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Proctors.

CXXIX.

Proctors not to retaine Causes, without the lawfull assignment of the parties.

NOne shal Procure in any cause whatsoever, vnlesse he bee thereunto constituted and appointed by the partie himselte, either before the Iudge, and by Act in Court, or vnlesse in the beginning of the Suit, he bee by a true and sufficient Proxie thereunto warranted and enabled. We call that Proxie sufficient, which is strengthened and confirmed by some authentickall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the sayd Proctors exhibited into the Court, and bee safely kept & preserved by the Register in the publicke Registring of the sayd Court. And if any Register or Proctor shall offend herein, he shall bee secluded from the exercise of his Office for the space of twoo moneths without hope of release or restoring.

CXXX.

Proctors not to retaine Causes without the Counsell of an Advocate.

FOr lessening and abridging the multitude of Suits and contentions, as also for preventing the complaints of Suiters in Courts Ecclesiasticall, who many times are ouerthrowen by the oversight and negligence, or by the ignorance and insuffici-

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insufficiencie of Proctors, and likewise for the furtherance and increase of learning, and the aduancement of Ciuil and Canon Law, following the laudable customes heretofore obserued in the Courts pertaining to the Archbishop of Canterburie, Wee will and ordaine, that no Proctor exercising in any of them shall entertaine any Cause whatsoeuer, and keepe and retaine the same for two Court dayes, without the Counsell and aduise of an Aduocate, vnder paine of a yeeres suspension from his practise; neither shall the Iudge haue power to release or mitigate the said penaltie, without expresse Mandate and Authoritie from the Archbishop aforesaid.

CXXXI.

Proctors not to conclude in any Cause, without the knowledge of an Aduocate.

NO Iudge in any of the said Courts of the Archbishop, shal admit any Libell, or any other matter without the aduice of an Aduocate admitted to practise in the same Court, or without his subscription: neither shall any Proctor conclude any cause depending; without the knowledge of the Aduocate retained & feed in the cause: which if any Proctor shall doe, or procure to bee done, or shall by any colour whatsoeuer defraude the Aduocate of his duetie or Fee, or shalbe negligent in repairing to the Aduocate, and requiring his aduice what course is to be taken in the cause, hee shall be suspended from all practise for the space of sixe moneths without hope of being thereunto restored, before the saide terme be fully complete.

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Proctors.

CXXIX.

*Proctors not to retaine Causes, without the lawfull assign-
ment of the parties.*

NOne shal Procure in any cause what-
soeuer, vnlesse he bee thereunto con-
stituted and appointed by the partie
himselfe, either before the Iudge, and
by Act in Court, or vnlesse in the be-
ginning of the Suit, he bee by a true and sufficient
Proxie thereunto warranted and enabled. We call
that Proxie sufficient, which is strengthened and
confirmed by some authentick Seale, the parties
approbation, or at least his ratification therewithall
concurring. All which Proxies shall be forthwith by
the sayd Proctors exhibited into the Court, and bee
safely kept & preserved by the Register in the pub-
like Registrie of the sayd Court. And if any Regi-
ster or Proctor shall offend herein, he shall bee seclu-
ded from the exercise of his Office for the space of
twoo moneths without hope of release or restoring.

CXXX.

*Proctors not to retaine Causes without the Counsell of an
Advocate.*

FOr lessening and abridging the multitude of
Suits and contentions, as also for preventing the
complaints of Suiters in Courts Ecclesiasticall,
who many times are ouerthrowen by the ouer-
sight and negligence, or by the ignorance and
insuffici-

Canons Ecclesiasticall.

insufficiencie of Proctōrs, and likewise for the furtherance and increase of learning, and the advancement of Ciuill and Canon Law, following the laudable customes heretofore obserued in the Courts pertaining to the Archbishop of Canterburie, Wee will and ordaine, that no Proctōr exercising in any of them shall entertaine any Cause whatsoeuer, and keepe and retaine the same for two Court dayes, without the Counsell and aduise of an Aduocate, vnder paine of a yeeres suspension from his practise; neither shall the Iudge haue power to releafe or mitigate the said penaltie, without expresse Mandate and Authoritie from the Archbishop aforesaid.

CXXXI.

Proctōrs not to conclude in any Cause, without the knowledge of an Aduocate.

NO Iudge in any of the said Courts of the Archbishop, shal admit any Libell, or any other matter without the aduice of an Aduocate admitted to practise in the same Court, or without his subscription: neither shall any Proctōr conclude any cause depending; without the knowledge of the Aduocate retained & feed in the cause: which if any Proctōr shall doe, or procure to bee done, or shall by any colour whatsoeuer defraude the Aduocate of his duetie or Fee, or shalbe negligent in repairing to the Aduocate, and requiring his aduice what course is to be taken in the cause, hee shall be suspended from all practise for the space of sixe moneths without hope of being thereunto restored, before the saide terme be fully complete.

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CXXXII.

Proctors prohibited the oath In animam Domini sui.

FOrasmuch as in the probate of Testaments and Suits for administration of the goods of persons dying Intestate, the oath usually taken by Proctors of Courts *In animam constituentis*, is found to be inconvenient: Wee doe therefore decree & ordaine, That euery Executor or Suitor for administration, shall personally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sicknesse or age, or any other iust let or impediment, hee be not able to make his personall appearance before the Iudge, it shall bee lawfull for the Iudge (there being faith first made by a credible person, of the truth of his saide hindrance or impediment) to grant a Commission to some graue Ecclesiasticall person abiding neere the partie aforesaid, whereby hee shall giue power and authority to the saide Ecclesiasticall person in his stead to minister the accustomed oath aboue mentioned, to the Executor or Suitor for such administration, requiring his saide Substitute, that by a faithfull and trustie messenger hee certifie the saide Iudge truly and faithfully what he hath done therein. Lastly, we ordaine and appoint, That no Iudge or Register, shall in any wise receiue for the Writing, Drawing, or Sealing of any such Commission, aboue the summe of sixe shillings and eight pence: whereof one moytie to be for the Iudge, and the other for the Register of the said Court.

Proctors

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CXXXIII.

Proctors not to be clamorous in Court.

FOrasmuch as it is found by experience, that the lowd and confused cryes and clamours of Proctors in the Courts of the Archbishop, are not onely troublesome and offensive to the Iudges and Advocates, but also giue occasion to the standers by, of contempt and calumnie toward the Court it selfe: that more respect may be had to the dignitie of the Iudge, then heretofore, and that causes may more easily and commodiously be handled and dispatched, Wee charge and enioyne, That all Proctors in the said Courts doe especially intend, that the Acts bee faithfully entred and set downe by the Register, according to the Aduice and direction of the Advocate, that the said Proctors refraine loude speech, and brabling, and behaue themselues quietly and modestly and that when either the Iudges or Advocates, or any of them, shal happen to speake, they presently bee silent vpon paine of silencing for two whole Termes then immediatly following euery such offence of theirs. And if any of them shall the second time offende herein, and after due monition shall not reforme himselfe: let him bee for euer removed from his practise.

Registers.

CXXXIIII.

Abuses to be reformed in Registers.



Ny Register, or his Deputy, or Substitute whatsoeuer, shall receiue any Certificate without the knowledge & consent of the
the

Constitutions and

the Iudge of the Court, or willingly omit to cause any persons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the Examination of witnesses to be examined by a day set & assigned by the Iudge, or doe not obey & obserue the iudiciall and lawfull monition of the said Iudge, or omit to write, or cause to be written such Citations and decrees, as are to be put in execution & set forth before the next Court day, or shal not cause al Testaments exhibited into his Office to bee Registered within a conuenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceited by himselfe, & not so ordered or decreed by the Iudge, or in the transmission of Proccesses to the Iudge *Ad quem*, shall adde, or insert any falshood or vntueth, or omit any thing therein, either by cunning, or by grosse negligence, or in causes of Instance, or promoted of Office, shall receiue any reward in fauour of either partie, or be of counsell directly or indirectly with either of the parties in Suit, or in the execution of their Office, shall do ought els maliciously, or fraudulently, wherby the said Ecclesiastical Iudge or his proceedings may be slandered or defamed: We will & ordaine that the said Register or his Deputie, or Substitute, offending in all, or any of the premises, shall by the Bishop of the Diocese be suspended from the exercise of his Office, for the space of one, two or three moneths, or more according to the qualitie of his offence and that the said Bishop shal assigne some other publike Notary to execute and discharge al things pertaining to his Office, during the time of his said Suspension.

Actr-

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CXXXV.

A certaine rate of Fees due to all Ecclesiasticall Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising Ecclesiasticall Iurisdiction whatsoeuer, nor any Register of any Ecclesiasticall Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter for any cause incident to their seuerall Offices, take or receiue any other or greater Fees, then such as were certified to the most Reuerend Father in God *Iohn* late Archbishop of Canterbury, in the yeere of our Lord God, 1597, and were by him ratified and approoued, vnder paine that every such Iudge, Officer, or Minister offending herein shall be suspended from the exercise of their seuerall Offices, for the space of sixe moneths for every such offence. Alwayes Provided, that if any question shall arise concerning the certaintie of the sayd Fees or any of them: then those Fees shall bee helde for lawful, which the Archbishop of Canterbury for the time being shall vnder his hand approve, except the Statutes of this Realme before made, doe in any particular case expresse some other Fees to bee due. Provided furthermore, that no Fee or money shall be receiued either by the Archbishop, or any Bishop, or Suffragan, either directly or indirectly, for admitting of any into sacred Orders, nor that any other person or persons vnder the sayd Archbishop, Bishop, or Suffragan, shall for Parchment, Writing, Waxe, Sealing, or for any other respect thereunto appertaining, take aboue ten shillings, vnder such paines as are already by Law prescribed.

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CXXXVI.

A Table of the rates of Fees to be set up in Courts and Registers.

WE doe likewise constitute and appoint, that the Registers belonging to every such Ecclesiasticall Iudge, shall place two Tables, containing the severall Rates and Summes of all the sayde Fees: one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, and both of them in such sort, as every man who it concerneth, may without difficultie come to the viewe and perusall thereof, and take a Copie of them: the same Tables to be set vp before the Feast of the Natiuitie next ensuing. And if any Register shall faile to place the said Tables according to the tenor hereof, he shall bee suspended from the execution of his Office vntill he cause the same to be accordingly done: and the sayd Tables being once set vp, if he shall, at any time remoue or suffer the same to bee remoued, hidden, or any way hindred from sight, contrary to the true meaning of this Constitution, he shal for every such offence bee suspended from the exercise of his Office for the space of sixe moneths.

CXXXVII.

The whole Fees for shewing Letters of Orders and other Licences, due but once in every Bishops time.

FORasmuch as a chiefe and principall cause and vse of Visitation is, that the Bishop, Archdeacon, or other assigned to visit, may get some good knowledge of the State, Sufficiencie, and Abilitie of the Cleargie, & other persons whom they are to Visite: We thinke it convenient that every Parson, Vicar, Curate,

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Curate, Schoolemaster, or other person licensed whosoever doe at the Bishops first Visitation, or at the next visitation after his Admission, shew and exhibit vnto him his Letters of Orders, Institution, and Induction, and all other his dispensations, Licences, or Faculties whatsoeuer, to be by the sayd Bishop either allowed or (if there bee iust cause) disallowed & reiected: and being by him approued, to bee as the Custome is, signed by the Register, and that the whole Fees accustomed to be paid in the Visitations in respect of the premisses, be paid onely once in the whole time of euery Bishop, & afterwards, but halfe of the said accustomed Fees, in euery other Visitation during the sayd Bishops continuance.

¶ Apparitors.

CXXXVIII.

That the number of Apparitors be restrained.

INASMUCH as wee are desirous to redresse such abuses and aggrievances as are said to grow by Sumners or Apparitors: Wee thinke it meete that the multitude of Apparitors be (as much as is possible) abridged or restrained. Wherefore we decree and ordaine, that no bishop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, shall depute or haue more Apparitors to serue in their Iurisdictions respectiue-ly, then either they or their predecessors were accustomed to haue 30. yeeres before the publishing of these our present Constitutions. All which Apparitors shal by themselves faithfullly execute their Of-

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fiices, neither shall they by any colour or pretence whatsoeuer cause or suffer their Mandats to bee executed, by any messengers or Substitutes, vnlesse it be vpon some good cause to bee first knowen and approoued by the Ordinary of the place. Moreouer they shall not take vpon them the office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesayd limitation, or any of the sayd Apparitors shall offend in any of the premises, the persons deputing them, if they be Bishops, shall vpon admonition of their superiour, discharge the persons exceeding the number so limited: if inferiour Ordinaries, they shall bee suspended from the execution of their Office yntill they haue dismissed the Apparitors by them so deputed, and the parties themselves so deputed shall for euer bee remooued from the Office of Apparitors: and if being so remooued, they desist not from the exercise of their sayd Offices, let them be punished by Ecclesiasticall censures as persons contumacious. Provided, that if vpon experience the number of the said Apparitors be too great in any Diocese, in the iudgement of the Archbishop of Canterbury for the time being, they shal by him be so abridged, as he shal thinke meete and conuenient.

¶ Autho-

Canons Ecclesiasticall.



¶ Authority of Synods.

CXXXIX.

A Nationall Synode the Church representative.

WHosoever shal hereafter affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings authoritie assembled, is not the true Church of ENGLAND by representation, let him be Excommunicated, & not restored, vntill he repent and publikely reuoke that his wicked error.

CXL.

Synods conclude as well the absent as the present.

WHosoever shall affirme, That no maner of person either of the Clergie or Laitie, not being themselues particularly assembled in the sayd sacred Synode, are to bee subiect to the Decrees thereof in causes Ecclesiasticall (made and ratified by the Kings Maiesties supreme Authoritie) as not hauing giuen their voyces vnto them, let him bee Excommunicated, and not restored vntill he repent and publikely reuoke that his wicked error.

CXLI.

Deprauers of the Synode, censured.

WHosoever shall hereafter affirme, That the sacred Synode assembled as aforesayd,

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Was a company of such persons as did conspire together against godly and Religious professors of the Gospel: and that therefore both they and they proceedings, in making of Canons and constitutions in Causes Ecclesiasticall by the Kings authorities as aforesayd, ought to bee despised and contemned, the same being ratified, confirmed, and enioyned by the sayd Regall power, Supremacie, and Authoritie: let them bee Excommunicated and not restored, vntill they repent and publickly reuoke that wicked errour.



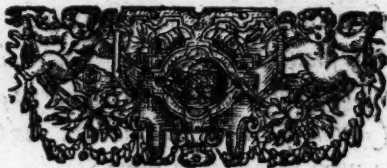
E of our princely inclination, and Royall care for the maintenance of the present Estate and gouernement of the Church of ENGLAND, by the Lawes of this our Realme, now setled and established, hauing diligently, with great contentment and comfort, read and considered of all these their sayd Canons, Orders, Ordinances, and Constitutions agreed vpon, as is before expressed; and finding the same such, as We are perswaded will bee very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, (if they bee well obserued) Haue therefore for Vs, our Heires, and lawfull Successours, of our especiall Grace, certaine Knowledge, and meere Motion given,

uen, and by these presents doe giue our Royall assent according to the forme of the saide Statute or Acte of Parliament afore sayd, to all and euery of the said Canons, Orders, Ordinances and Constitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, Wee doe not onely by our said Prerogatiue Royall, and Supreme Authoritie in causes Ecclesiasticall, ratifie, confirme, and establish by these our Letters Patents, the sayd Canons, Orders, Ordinances, and Constitutions, and all and euery thing in them contained, as is afore sayd: but doe likewise propound, publish, & streightly inioyne and command by our sayd Authoritie, and by these our Letters Patents, the same to bee diligently obserued, executed, & equally kept by all our louing Subiects of this our kingdome, both within the Prouince of CANTERBURY and YORKE, in all points wherein they doe or may concerne euery or any of them according to this Our will and pleasure hereby signified and expressed: and that likewise for the better obseruation of them, euery minister, by what name or title soeuer hee be called, shall in the Parish Church or Chappell where he hath Charge, reade all the sayd Canons, Orders, Ordinances and Constitutions once euery yeere vpon some Sundayes or Holy dayes, in the afternoone before Diuine Seruice, diuiding

uiding the same in such sort, as that the one balse
may be read one day, and the other another day: the
Book of the said Canons to be provided at the charge
of the Parish betwixt this and the Feast of the Na-
tiuitie of our Lord God next ensuing: Straightly
charging and commaunding all Archbishops, Bi-
shops, and all other that exercise any Ecclesiasticall
Iurisdiction within this Realme, euery man in his
place to see and procure (so much as in them lyeth)
all and euery of the same Canons, Orders, Ordinan-
ces and Constitutions to bee in all points duely obser-
ued, not sparing to execute the Penalties in them se-
uerally mentioned, vpon any that shall wittingly or
wilfully breake, or neglect to obserue the same, as
they tender the honour of God, the peace of the
Church, the tranquillitie of the Kingdome, and their
dueties and seruice to Vs their King and Soue-
reigne.

In witnesse &c.



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